

SHALL WE PUT THEM TO DEATH?—RAYMOND T. BYE

The World Tomorrow

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No. 6



MARRIAGE



The World Tomorrow, Inc.

52 Vanderbilt Avenue, New York, N. Y.

BEGINNING— *in the early fall in*

THE WORLD TOMORROW

a notable series on

RECENT GAINS IN AMERICAN CIVILIZATION

By a Group of Distinguished Critics of Contemporary Life

THE progressive and the retrogressive elements in society are never separated by a hard and fast line; at all times they exist beside each other and usually overlap. These twelve critics have agreed to survey our national life and report on recent advances in their respective fields. This special series will not only reveal to us the points in which we are moving ahead but will also help us to estimate more accurately our relative gains and losses. The character of these writers is a guarantee against easy optimism. We may eagerly anticipate a realistic and discriminating evaluation.

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ART

Artist, exhibited widely in the United States, South America, and Europe; member, New Society of Artists and International Society of Sculptors, Painters and Engravers; author, "Wilderness", "Voyaging"; leader of independent artists in their campaign for liberalization of National Academy of Design.

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IN ADDITION

a group of articles on VITAL RELIGION

CHRISTIAN religion is one of the major subjects for study and discussion by THE WORLD TOMORROW. This is a journal looking toward a social order based on the religion of Jesus. Under the caption "*Building Tomorrow's World*" we have published an article each month which has examined one definite phase and application of the religion of Jesus.

In all parts of the world there is a renewed interest in religious literature. There is a need for interpretations by this generation. To meet this need we have asked students of Christian living to write for us during the coming year. We are glad to be able to announce that ten well known Christian leaders have promised to write articles for us. To this list given below will be added through the year others who will give fresh discussions of the fundamental principles of Jesus' teachings.

FRANCIS J. McCONNELL

Bishop, Methodist Episcopal Church, Pittsburgh; editor, Outline of Christianity.

RICHARD ROBERTS

Canadian preacher; author of The New Man and the Divine Society, etc.

CHARLES W. GILKEY

Pastor, Hyde Park Baptist Church, Chicago; Barrows Lecturer to India.

SHERWOOD EDDY

World traveller and lecturer. Author of New Challenges to Faith, etc.

REINHOLD NIEBUHR

Detroit minister; Contributing Editor of The Christian Century.

MAUDE ROYDEN

One of England's most popular preachers; author of Beauty in Religion, etc.

HARRY F. WARD

Professor, Union Theological Seminary; author of the New Social Order, etc.

HALFORD LUCCOCK

Contributing Editor, The Christian Advocate; author of the Haunted House, etc.

ADELAIDE CASE

Professor Religious Education, Columbia; author of As Modern Writers See Jesus.

JEROME DAVIS

Professor, Yale Divinity School; Editor of Business and the Church.

WE are announcing these two notable series of articles in this issue for several reasons. We want you to know at once that these will begin to appear with the first fall number so that you will not miss one. We believe you will not only renew your own subscription before you go away for the summer, but will send in subscriptions for your friends who will want to follow these discussions. We suggest a year's subscription as an unusual commencement and birthday gift. We hope you will give this advance announcement your imaginative thought and tell others of the good things to come in THE WORLD TOMORROW.

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The Point of View

The World Tomorrow

Vol. X June, 1927 No. 6

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IN this number on marriage we have, in performance, limited the scope of discussion. We have chosen to examine successful and happy marriages. We believe that marriage can be made a uniquely rewarding partnership if and when we understand the many elements involved in a happy personal relationship. Throughout we have emphasized this personal relationship angle.

One of our writers has described this sort of marriage as "a functional relationship made up of habits, friendships, aversions, property, ideals, attitudes, purposes and possibilities," and love as "an emotion which arises when two personalities stimulate, facilitate and reinforce each other; when they function together in progressive integration." Such definitions point this discussion of marriage. In one or two instances we have taken the negative tack to strengthen our point of view that marriage can be made to serve individuals and society more richly.

We know well the many phases of the subject which must be considered. We hope that our readers will supplement this discussion in their reading and study.

As suitable material presents itself on the other phases of marriage we shall include it in our coming numbers.

SINCE the problems of marriage concern both sexes, we have endeavored to let both sides speak, or to secure expressions jointly made. Hornell Hart and his wife, Ella Hart, cooperate on studies in social economy. He teaches at Bryn Mawr College. Frederick Harris is chief editor of the Association Press. Ernest R. Groves

is professor of sociology in Boston University and author of many volumes on domestic relations. His wife, Gladys Groves, who is also teaching in Boston, collaborates with him in these studies. Emilie J. Hutchinson is professor at Ithaca College, New York City. Earle Eubank is head of the department of sociology at the University of Cincinnati.

THE contributors of our non-topical articles include Raymond T. B. professor at the Wharton School of Finance of the University of Pennsylvania. Herbert F. Fraser, associate professor of economics at Swarthmore College. Izetta Winter Robb is a recent graduate of the University of Minnesota. Louise Driscoll has long been known as a poet of distinction.

Our book reviewers include Goodwin Watson, professor at Columbia University, and Juliette Derricotte, National Student Secretary of the Y.W.C.A., specializing in race relations.

OUR readers will be glad to know that we have successfully completed arrangements for a highly significant series of articles. Twelve outstanding interpreters of our national life and thought will write on "Recent Gains in American Civilization." The character of these writers, who at all times are severe critics of life, guarantee against mere optimism. At the same time twelve leaders in the field of religion will contribute articles on the value of the religion of Jesus in Building Tomorrow's World. Both series, announced in detail elsewhere in this issue, will begin in the early fall.

THE WORLD TOMORROW

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The World Tomorrow

A Journal Looking Toward a Social Order Based on the Religion of Jesus

Vol. X.

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Editorials

Gift of Empire-Ward

In a fit of absent-mindedness England picked up an empire, so we are told. That is to say, she did not start out with the deliberate intention of seizing the territory she now holds. The United States is likewise being committed, almost unconsciously, to a policy of world empire.

If the policy laid down in President Coolidge's address of April 25th is pursued during the next two or three decades, the United States is certain to become increasingly imperialistic and aggressive. Adherence to the announced procedure will compel us to assume greater control over the economic and political affairs of other nations and, consequently, will necessitate a larger military and naval establishment.

It is of the utmost importance, therefore, that American citizens realize the significance of the present trend of our foreign policy. If, as the President says, the person and property of a citizen are a part of the general domain of the nation, *even when abroad*," and it is the duty of our government to afford protection by whatever means are required, by diplomacy or armed force, then the procedure we have followed in Haiti will ultimately be followed in other parts of the world. Our citizens are going abroad in large numbers. Our foreign investments already total twelve billion dollars and are increasing at the rate of a billion per year. In many regions stable governments have not yet been established. Revolutions and civil wars are not infrequent. If the flag and the marines are to follow the dollar, armed intervention and prolonged control will frequently be required.

The real significance of the proposed policy is emphasized by our recent activities in Nicaragua. "If we had not intervened in aid of President Diaz," says a *New York Times* editorial, "he would have been driven out of the country long ago by the Liberals. This may be said on his own admission. It apparently is the opinion of all our officials, military and diplomatic, who have had to do with the matter on the spot." A distinguished correspondent of the same pa-

per says that representatives of the United States compelled the Liberals to yield their arms or face the rifles of our marines. Our forces now control the situation and will continue to do so for an indefinite period.

If the American people desire to avoid the wars which are occasioned by empire-building, they had better wake up to what is happening.

The Tories War on Labor

It would be impossible in brief compass to give an adequate outline of the Trade Disputes and Trades Union Bill which the reactionary Baldwin Government in Britain is seeking to put through. In essence, however, it provides that sympathetic strikes shall be illegal; by its extreme wording it virtually prohibits peaceful picketing; it does not allow a levy of unions on their members for political funds until every unionist signifies in writing his willingness to be so taxed, and renders it illegal to transfer funds from other purposes to the political chest; civil servants are not permitted to belong to unions or federations outside of their own trade union; local authorities are forbidden to maintain closed shops; unions are not immune to suits for losses resulting from strikes; violations of any clauses of the bill may result in fines of \$50 and three months' imprisonment, or, under indictment, to sentences as long as two years. The bill is so filled with vague terms and complicated definitions, despite the efforts to make it simple, that judges will be given tremendous individual powers of discretion. There is no prohibition of sympathetic lockouts; and in its details, even more than on the face of it, the measure is clearly an instrument of class war, described without the least exaggeration by British Labor as "designed to deprive the workers of effective powers of resistance when their standards of life and conditions of employment are assailed by organized employers."

The truth is, class war is being waged in Britain with most of the moderation in the ranks of labor, and in the ranks of labor practically all the vision of a juster social order. What liberalism there is in either

the so-called Liberal Party or among the Conservatives is growing every day more impotent. Friends of the Labor Party, knowing its internal dissension and its lack of funds, may only hope that such a challenge will close the ranks and enable labor to present a united front. Internal dissension, due largely to certain leaders' unwillingness to have frank criticism within the Party, is not the least of Labor's weaknesses. When confronted with an issue like this, it ought, if ever, to stand shoulder to shoulder for its social principles.

A Practicable Outlawry Proposal

The proposal made by Briand in his message of April 6th that France and the United States should enter into a treaty in which they would agree to renounce or outlaw war as a means of settling disputes that may arise between them presents this nation with an extraordinary opportunity. We happen to know that before this remarkable offer was made by the French Foreign Minister, it was considered by the French Cabinet and thus represents a reasoned judgment.

Such a treaty offers many advantages and no dangers. It differs from an alliance in that it is not directed against a third nation. No other country is in any way menaced by an agreement between France and the United States not to go to war with each other.

There are at least four great advantages in an outlawry treaty of this sort: First, it would make illegal an attack by one signatory upon the other and would, therefore, reduce the probability of war. Second, it would set a precedent for outlawry treaties with other powers and would stimulate the movement for a universal treaty outlawing war between all nations. Third, it would lead to the strengthening of international agencies for the peaceable settlement of disputes between nations. Fourth, it would help reduce fear and suspicion and thereby further the movement for disarmament.

It is likely that within the near future the Briand proposal will be put in the form of a draft treaty either by the French government or by a group of American experts in international law. In the meantime the peace forces of this country are presented with an almost unparalleled opportunity to create public sentiment for a proposal which, if adopted, will make a very substantial contribution to permanent peace.

Next Moves for Freedom of the Air

In two respects radio broadcasting renders censorship inevitable. There is a limit to the number of stations which can broadcast, and there is a limit on the time. A newspaper can extend its space indefinitely:

and proponents of any ideas are able to print at least some kind of journal. Not so with radio. For the first time in history, censorship is an unavoidable evil.

For this reason it is highly important that people who believe in free speech should not be idle one moment during this period while many stations are working out definite policies for use of the air lanes allotted to them. There are numerous stations which give radicals, pacifists and others the air, not in the scientific but in the slang sense of the term. The American Civil Liberties Union, whose eternal vigilance illustrates the old quotation about the price of liberty, has collected over a hundred such instances. But there are also stations which have not yet determined on a hard-and-fast ban, and which are open to conviction. If the organizations which desire to employ radio transmission through the next decade or so will get busy now and keep busy, asking for reservations of time, offering entertaining and attention-winning speakers, attractive debate subjects, etc., they may make considerable headway. Their offerings must be brief; they must be good, they must be interesting—and there must be innumerable. Only so can any impression be made. In addition, it must be demonstrated—as it has been in some cases—that large numbers of listeners appreciate the things that peace-workers, social radicals and progressive political thinkers have to give.

Until Congress reconvenes, at any rate, this is the line of greatest promise. And even then, the struggle for better laws is not the only one. A well-directed effort to secure use of the air proportionate to the interest capacity of listeners will not *solve* the radio question by a great deal, but it will accomplish something. And not the least of duties is wide publicity for each genuine case of indefensible censorship when measured by the principle of freedom for discussion of all sorts of ideas.

What a Man!

With discernment and justice, the Religious Education Association has devoted an extra section of the April issue of *Religious Education* to a survey and appreciation of the career of an eminent educator, under the title "*School's Out*" for George A. Coe. He has just retired from Teachers College, Columbia University. But the most wholesome of educational processes will inevitably continue wherever this master or his writings may go. He will continue to inspire and lead youth in its efforts to deepen thinking, to break down barriers and to extend justice. Where Dr. Coe goes, militarism, academic paternalism and religious dogmatism retreat before a keen and conscience-tempered scrutiny. No merely academic career could merit the eulogy addressed to Dr. Coe. Achievement in scholarship, along with sacrificing friendship and

vic enterprise, unite to demand superlatives in production. Courageous thinking and persistent loyalty to conviction—that is the challenge to youth in Dr. Coe's life.

Southern Clergymen Speak Out

The recent appeal of forty-two Southern bishops and ministers to the industrial leaders of the South is a significant document. It is mild and conciliatory in tone, but emphasizes the need for remedying the deplorable conditions which are to be found in many communities, such as low wages, long hours, seven-day week, child labor, overwork of women, lack of labor representation. This appeal has stirred the wrath of certain groups of employers, who say that ministers ought to stick to the Bible, preach the simple Gospel, and avoid "butting in" where they are not wanted and where they have no knowledge. The encouraging fact, however, is that an increasing number of churchmen in the South and in the North are coming to realize that unless such general principles as "the worth of personality," "the brotherhood of man," "the duty of service and sacrifice" are applied intelligently in specific situations they are of little value. As time goes on, reactionary employers are likely to become increasingly indignant over the activities of the more alert and courageous ministers of the country.

Governor Fuller and the Public

The Governor of Massachusetts, in all probability, will make known his decision on the Sacco-Vanzetti case before this issue is in the hands of our readers—or at any rate, soon after. Since our last number, the public protest against the execution of these men has welled up in immense proportions. Judge Webster Thayer, significantly, is now on the defensive; for the affidavits exposing his biased handling of the case have been punctured at few points if any. It seems incredible that the governor will allow the sentence to be carried out; it appears equally unlikely that the accused radicals will be pardoned. A commutation of the sentence to life imprisonment is obviously only an evasion of justice. The appointment of a commission to review the evidence and the history of the case in detail holds great potentiality for good or evil, according to the character of the commission's members. A stacked commission would be merely a rubber stamp for Judge Thayer; a genuinely open-minded body has an opportunity to convince the public that Governor Fuller is responsive to the wishes of the many thousands around the world who believe the time has now come—after these seven years—when facts should replace mob hysteria.

These Book-Subscription Schemes

There is a growing literature on the subject of "mob reading." It would be amusing to attempt a complete bibliography. A monthly journal could not hope to keep abreast with such compilation so rapid and so passionate are the writers both pro and con. Our quarrel is not with the comparatively recent organizations which, through their boards of experts, test all and select "the best." We hold that they were natural outgrowths of a soil which was so cultivated that it could yield nothing else.

For a quarter of a century, in this land of freedom, "sitting at the feet of authority" has increasingly become the accepted mass posture. High pressure salesmanship in books is not new. Selling books by mail is not a recent practice. Why now do our jaws drop with amazement when scheme after scheme for promoting a single volume each thirty days succeeds? Surely these are small ventures when we survey the infinite possibilities.

Our belief is that this super-high-powered salesmanship is the normal development of retail book selling methods. Publishers have for years used the best retail store devices for selling more books each year. Houses of renown have grouped themselves in a national organization and annually conduct courses on book selling methods for their clerks. Seasons and holidays are made the foci of sales efforts. The new schemes follow the same pattern and profit by being more efficient in selling.

The cry of "back to the book shop"; "choose your own book" amuses us. Try to do it. Go into any book shop or book department and try to choose from the annual 8,000 new titles the books you want. You have preconceived ideas influenced by critics who are employed by various media to praise and sell books. You are served by clerks who are paid and urged to sell more books. Their salaries are notoriously low; some sort of romance about "living among books" is supposed to be compensation. To supplement the meager salary, to hustle the clerks and to increase the sales, bonuses and commissions are paid. The results are young and inexperienced clerks, lack of time to serve a customer, petty jealousy, lack of cooperation, and the pushing of those books, good or bad, which pay the highest percentage of bonus. With this help we are to find and buy our books.

We as readers and potential book purchasers need help. We need reviews, descriptive literature and criticisms not as authoritative gospel, but as stimulus to a more critical taste in ourselves. The older methods have done but little in respect to that; perhaps the newer will do more. Is it too much to hope that a critical reading public may emerge?

Shall We Put Them to Death?

RAYMOND T. BYE

IN these days of gunmen, gang warfare, and daylight banditry, many persons are wondering whether we are not dealing too leniently with our criminals. For more than a century, we have been steadily reducing the severity of the penal law.

In olden days there was no lack of harsh and vigorous repression. In early England even such petty offenders as thieves and pickpockets were hanged on the scaffold, in public executions which were attended by a riotous and clamoring populace. When Blackstone wrote his famous treatise on the English law, a hundred and sixty separate offenses were punishable by death. While this ruthless severity never prevailed in the American colonies, the extreme penalty was applied with considerable frequency, and there were occasional instances of such cruel punishments as boiling in oil and burning at the stake.

Then, in the great wave of humanitarianism which swept over the western world in the nineteenth century, the harshness of the law was gradually relaxed. The penalty of death was limited to fewer offenses, executions were no longer held in public, and the more cruel means of dispatching the law's victims were replaced by such comparatively merciful methods as hanging and electrocution. By 1917, twelve states in this country had given up the use of capital punishment¹, while in those states where it was still retained it was used much less frequently than in the past.

THEN we went into the World War, with all its hysteria, violence, and intolerance. Vague fears of German spies, "red" plotters, and the like, gripped the nation. In the atmosphere so engendered, humanitarianism no longer flourished, and a reaction toward greater use of capital punishment set in. During 1919, Arizona, Missouri and Washington restored the death penalty, and in 1920 Oregon followed suit. Hence there remain today but eight states in which legal executions have definitely been done away with.² In the other forty commonwealths, criminals guilty of murder (and occasionally other grave crimes, such as rape) may still be put to death. At the present time, in this country, we are executing, all told, about one hundred persons per year.

How will it be in the future? Will the recent reaction toward greater severity continue? Are the spec-

tacular crimes of today to be put down with the steady hand of death? Or is justice to grow still more kindly, completing the work of the nineteenth century, until capital punishment has completely disappeared from these United States? It is a conflict of two principles which even now are engaged in active battle. Within the past year, definite efforts to restore the death penalty have been made in the legislatures of North and South Dakota, Michigan and Kansas—the latter two states in which no criminal has been executed for more than half a century. These measures, happily, were all defeated; but in South Dakota the defeat was only accomplished by the governor's veto. Here are evidences that the forces of reaction are awake and doing. On the other hand, the defeat of these bills is proof that the foes of capital punishment are not asleep. Indeed, within the past two years a *League to Abolish Capital Punishment* has been organized, and is now carrying on a campaign for the abolition of the death penalty in several different states.

THUS we are faced with a clear division of view upon an important matter of public policy. Let us look into the issues which are involved in the controversy. Two arguments are advanced by those who are in favor of putting our murderers to death. They hold, in the first place, that one who is guilty of so heinous an offense as murder is too wicked to live. His soul is so black that he deserves to die. In the second place, they believe that if society is to be protected against crimes of violence, we must punish the guilty ones so severely that others will be deterred from sinning. The penalty must be made so awful that men will fear to incur it, and thereby be kept in the path of righteousness. These arguments are plausible, and they have convinced many intelligent men and women; but they will not stand the test of careful analysis.

Are there some people so wicked that they deserve to die? And are those who commit premeditated murder such people? Many persons answer yes to both of these questions, without being aware that they rest on a number of unwarranted assumptions. To say that a man's character is so evil that he ought to be put to death is to imply that everyone has an equal opportunity to do right, and that all are equally responsible for their actions. But these things are not true. Crime is not a matter of deliberate choosing to be bad; it is far more complex than that. What we are and what we make of ourselves depends upon a host of circumstances for which we are not personally responsible.

¹ These states were: Arizona, Kansas, Maine, Michigan, Minnesota, Missouri, North Dakota, Oregon, Rhode Island, South Dakota, Washington and Wisconsin.

² They are: Kansas, Maine, Michigan, Minnesota, North Dakota, Rhode Island, South Dakota and Wisconsin.

Heredity, home atmosphere, the influence of friends and associates, schooling, and many other things—these are the forces which shape our lives and characters. They make sinners of some, and saints of others. Crime springs from the social environment. Most of our murderers are persons with an inherited mental peculiarity, or who were brought up in degrading or unfavorable surroundings. Can we judge such men, whose opportunities were less than ours, by the same standards which we would apply to ourselves?

When we understand the truth that crime is a social product, and not a matter of individual iniquity, we get a new view of the purpose of punishment. It is not revenge that we are seeking. Criminals should not be made to suffer merely in retaliation for the suffering they have caused. The only justification for punishment is, that by teaching the individual to associate pain with wrongdoing, he may learn not to repeat the wrong, just as we spank a naughty child, not to compensate for his misbehavior, but to show him that the doing of wrong does not pay. If this view is the correct one, capital punishment stands condemned; for capital punishment does not leave its victims alive to profit by their lesson. When society puts a man to death for purposes of punishment, it is acting about as intelligently as it would if it put men to death for contracting smallpox. Crime, like smallpox, is a social disease. Let us eliminate its causes, and *treat* its victims, not *kill* them.

BECAUSE murder is one of the most spectacular and atrocious of crimes, most people assume that murderers are the worst of criminals. That is why we put them, and almost them alone, to death. But prison wardens unanimously say that the prisoners who are serving life sentences for murder are the most trustworthy men they have. The most incorrigible offenders are the thieves, pickpockets, dope-peddlers, bootleggers, and the like, with whom crime is a life-long profession, which is only temporarily interrupted by occasional prison terms. Many murders, however, are committed by otherwise law-abiding citizens who give way to violence under the stress of some overpowering emotion, brought on by an unusual chain of circumstances which is not likely to recur. This is not true of the gunmen and bandits, of course; but we must remember that these are nearly all quite young men, often in their teens, seldom beyond the early twenties. Are we so sure of their incorrigible wickedness that we are justified in snuffing out their lives so early in their careers?

"But," protest the advocates of capital punishment, "society must be protected. We must execute some criminals, in order that others may be deterred from crime." It is the undue leniency of our present penal code, they argue, which is responsible for the wide-

spread violence today. They think that if we hang over the prospective murderer the prospect of the gallows or the electric chair, he will stay his hand of death. They would have us believe that if we abolish the death penalty, more murders or rapes will be committed. They say we should be more, rather than less, severe, if crime is to be reduced. Now it must be admitted that the fear of punishment will often help to suppress activities which we regard as undesirable. The vigorous fining of motorists will instill some respect for the speed laws into the minds of reckless drivers who might otherwise disregard them. The reign of terror which the Bolsheviks carried on in Russia was undoubtedly effective in curbing counter-revolutionary activity. It may be questioned, however, whether murder is as easily controlled by this method as some other types of offenses. Murders are often the result of a passion so great or of circumstances so compelling that it is doubtful whether the fear of any penalty, no matter how great, would sway the intending killer from his purpose. How often have we not said of some spectacular murderer, "What a fool he was! He might have known that he was sure to get caught." But those murderers of the emotional or psychopathic type do not weigh the consequences of their acts. They are driven forward blindly by an impulse so overpowering that it blots out all other considerations.

THERE is another reason why the death penalty is not so effective a deterrent as its advocates believe. Any punishment, to be really effective in deterring others from crime, must be swift and certain. Capital punishment is neither. It is not swift, for the clever defending attorney can take so many appeals and secure so many delays that execution is long deferred, and frequently avoided entirely. For the same reasons, it is not certain. In fact, it is probably the most uncertain of punishments. Statistics show that not more than one out of every seventy-five or eighty homicides is ever punished by execution. It must ever be so, for men are reluctant to send a fellow man to his death. Juries will not convict, or they will recommend mercy to the judge. Where death hangs in the balance, defendants will resort to every legal loophole to avoid the final punishment. Retrials will be obtained, pressure will be brought to bear upon governors and pardon boards. In the end, the sentence will usually be commuted to life imprisonment. Only under the most exceptional of circumstances will the criminal be sent to his execution. Hence, any murderer who does weigh his chances before he acts has good reason to believe that the odds are in his favor, and the shadow of the rope does not greatly frighten him. A penalty less severe, which would be more swift and sure, would be more likely to have the desired effect.

If any doubt remains about the ineffectiveness of

capital punishment as a deterrent from murder, it is certainly dispelled by a comparison of the statistics of states which have capital punishment with those of states which do not. If the advocates of the death penalty are right, murders should be more frequent in those states which have abolished capital punishment than in those where it is still retained. Such is not the case. Statistics prove conclusively that murders are not more frequent in Kansas, Wisconsin, Rhode Island, and other states where there have been no executions for many years than in nearby commonwealths where criminals are frequently put to death. Human life is just as safe without capital punishment as with it, and there is no reason to fear that its abolition would lead to an increase in homicides.

THE death penalty must go because it does not fit in with a rational system of penology. A proper program for dealing with crime must recognize that it is a product of social conditions, and that, therefore,

society, not the individual, is responsible for it. Hence society must remove the conditions out of which crime grows, and not merely vent its wrath on the criminal. In so far as it cannot prevent crime, it must recognize the offenders as diseased persons, to be treated, or restrained if necessary, but not to be punished. The treatment should be individualized; that is, it should be adapted to the needs of the particular criminal concerned, and calculated to bring about his restoration to useful citizenship, if possible. When such a program is realized, we will not have definite sentences attached to particular crimes as the sentence of death is now attached to the crime of murder. Instead, individuals, whatever their offense, will be sent to institutions of such type and for such length of time as their personal cases require; and they will be released when and if they are ready to live lives of usefulness and peace in the community. In such a system the death penalty will have no place, for it is contrary to every one of the principles of sound penology.

Tariffs and World Peace

HERBERT F. FRASER

WHEN we begin to consider the question of tariffs and world peace, we are soon face to face with the problem of nationalism. How far are tariffs due to the nationalistic spirit? To what extent is that spirit itself fostered and intensified by tariffs designed to promote national economic independence?

Here is a difficult problem of cause and effect. There is no doubt that intense nationalism is one of the most effective causes of international strife in our day, and in so far as tariffs intensify this national spirit they are sowing the seeds of international ill-will. But a study of economic history leads one to conclude that protective tariffs are themselves an expression of the national spirit which in the past two centuries has been permeating western civilization and is now, with troublesome consequences, spreading to the East.

During the seventeenth and eighteenth centuries, European affairs were dominated by Mercantilism, which, according to Professor Schmoller, had for its object the making of the modern national state and the replacing of a local and territorial economic policy by one which was coextensive with the nation as a whole. Protection as a policy has come down to us from the Mercantilists, and they used it to make the nation strong and powerful. They thought that by making it difficult to import, while at the same time they encouraged exports, they would create a "favorable" balance of trade, bring money into the country, and make it wealthy. It is true that in this way they lost sight of

the essential meaning of trade, exchange, and that they never understood that imports are the payment for exports, and that an oversupply of gold and silver is no more desirable for a nation than an oversupply of potatoes and pans.

While their general theory has been rejected by economists for a century and a half, nevertheless it has shown surprising vitality with practical statesmen. This is not due entirely to ignorance. Rather, I think, is it due to the appeal which it has made to national feeling. Free trade is the sound economic policy, since it promotes an international division of labor and thus encourages specialization, making possible a larger income of goods and services for the trading nations. Thus the *prima facie* case for free trade is clear and readily understood, but it leaves out of consideration a very important psychological fact, the fact of national selfishness. Free trade demands fair play, a willingness to treat the foreigner as you would want your own people treated. This is not the attitude of the nationalist statesman. He wants the power and position of his own state exalted; he wants his own nation economically independent; and in a world of politically independent states, with the danger of war ever possible, such a commercial policy has appeared to all practical statesmen as the only sound one to be pursued. Historically it is only too true that nationalism has developed the war mind and increased the danger of war, and this in turn has led to an extreme of tariff

rotection designed to prevent the further growth of economic interdependence.

THE Mercantilists were not content with the creation of strong national states in Europe. Nationalism was supplemented with imperialism, and colonial possessions were to be developed and used for the strengthening of the mother country. The wars of the seventeenth and eighteenth centuries were pre-eminently commercial wars; they were struggles for colonies and trade. Of the numerous contests, the struggle of Great Britain and France for supremacy in North America was undoubtedly the most important and the one whose prize of victory was the most to be desired. But no sooner had Great Britain won the victory than she found the prize slipping from her hand. She was moist with her own petard of nationalism. The colonies, freed from the menace of France, asserted themselves; they did not like taxes in any form; they wanted freer commerce; they wanted their own land policy and their own control of westward expansion; so they declared their independence and started on their national career.

The year that started American independence gave to the world Adam Smith's *The Wealth of Nations*. Mercantilism was defeated in the practical world of colonial affairs, and it was defeated in the world of thought at the same time. The colonies were recognized as thirteen independent and sovereign states, and their land was extended to the Mississippi. Obviously there was a great colonization future before them. The Ordinance of 1787 established their colonial policy. The new western settlements were not to be treated as colonial outposts; they were to be admitted to the Federation on equal terms as soon as their population warranted it. Two years later, when the Constitution went into effect, free trade was established within the Union. Our new colonial policy and the creation of our free trade union were the reasons why a great peaceful federation was set up on this continent and not a half-hundred warring nations, each boasting of its sovereignty and independence.

AT the beginning of the nineteenth century American experience, the new political economy of freedom summed up in the phrase "laissez-faire" and the changes wrought by the Industrial Revolution, which led to increasing specialization and the demand for wider markets, all worked together to sweep away the foundations of the old mercantilistic colonial system. Later anti-imperialism and free trade characterized the mid-Victorian age. But this spirit, unfortunately, did not last long, and the final quarter of the century saw a vigorous revival of the policy of imperialism. There were those who doubted the dogmas of the classical French and English economists. On the continent Fried-

rich List's *National System of Political Economy* established the doctrine of protection to infant industries. Industrialists openly demanded that the home market be reserved for them. They demanded cheap raw materials, and the opening of Africa led to the expectation that these would be forthcoming. The rising political economy emphasized the nation, not the individual, in accordance with the vigorous spirit of nationalism, which, everywhere in Europe and America, was coming to dominate the minds of men. Instead of working toward an era of free trade and peace, as Cobden predicted, the European states, animated by self-satisfied nationalism, began that struggle for the prizes of economic imperialism which culminated in the most ruinous and senseless war in history.

During the war it was realized by the most far-sighted of European publicists that if the "New Europe" of the future was to emerge from the region of hope to the region of fact, the mercantilistic-militaristic policy of imperialism and protectionism would have to be replaced by a statesmanlike policy of international freedom of trade and economic opportunity. But this ideal was not to be attained quickly. Instead of a reasonable and sensible peace the Treaty of Versailles was made, and, to add to the world's economic worries, as if reparations and inter-allied debts were not enough, the statesmen of all nations proceeded to raise the tariff barriers higher. Given the psychological conditions produced by a great war, it was perhaps idle to expect anything else.

WHAT are the tariff trends at the present time? Perhaps no general answer can be given. The Free Trade Manifesto of the international bankers last fall indicated the existence of a powerful economic group who felt that European recovery demanded freer trade. In certain European industrial circles it is also felt that the tariff-restricted states of Europe are at a distinct disadvantage compared with the free trade United States of America, and what they call the super-production of our country has been made possible by the extent of our free markets. This is a simple economic fact. Huge automobile plants in Detroit and steel mills in Pittsburgh would not be possible if Michigan and Pennsylvania and our other states had the privilege of injuring themselves by erecting tariff walls around their borders. This point was made with great force by the late Mr. Walter Leaf in his address as chairman at the last annual meeting of the Westminster Bank:

"Big business, having little hope of receiving any help or even attention from politicians, is seeking for some means by which it can attain to a freer interchange of products in spite of the artificial walls which the nations of Europe have been setting up to their deadly harm. . . . The lesson which we all have to learn is that to be efficient production must be on the largest scale; nationalism, or protection, is the deliberate

discouragement of large scale production and the deliberate fostering of small and therefore inefficient producers."

And Mr. Leaf went on to approve of the international cartel, such as the European Steel Entente of last year. "Thus only can we look forward to such an economic confederation of Europe as forms the first condition for a future prosperity to rival that of the United States of America."

With regard to our own country the economic facts of our situation point distinctly toward a lowering of our duties. American agriculture is heavily penalized at the present time, and if not subsidized will revolt against the tariff. Our greatest industries, using standardization and mass production, are the world's greatest and cheapest producers and are able and eager to enter foreign markets. Finally, we have become the greatest lending nation; in time we shall import heavily merely to be paid interest. When that time comes, we shall not be able to export extensively without importing to an even greater extent. Our tariffs will have to go or they will impede the natural economic development of the country to the detriment of the vast majority of our people.

WHAT can the ordinary citizen do about the tariff? In the first place, he can inform himself as to the economic principles involved so that he can form an intelligent opinion. That seems simple but it is not, for there are plenty of editors and politicians to give him misinformation. To ask the ordinary citizen to form a sound scientific judgment on an economic question is to demand something which we should not look for in any other field of thought. If the question is one of medicine or engineering we do not look for a scientific opinion from an untrained mind. But the greatest political questions of our day involve complex economic considerations; they call for study, and it is very difficult for the ordinary citizen to give the time and thought required. He is so immersed in his own affairs that half the time he forgets to vote. Furthermore, he may be engaged in a protected industry and his own immediate interests will outweigh any other considerations. He is also often misled as to what he considers patriotism. Here, however, he could be set right by a knowledge of economics. A friend of mine hesitated to buy an English-made overcoat because he wanted to employ American labor. I confess I had some considerable difficulty persuading him that he would give work to some American by buying the English coat. All that was involved was the elementary principle that imports pay for exports. Certainly our high tariff system would not last long under present American conditions if the ordinary citizen could be made to understand the economic position of our country at the present time.

If the nations of the earth move toward freer trade,

they will at the same time have to move in the direction of world organization. Free trade simply cannot exist in a world of international anarchy with the danger of war ever present. The economic tendency of modern times has been to widen the area of commerce to effect the economies of large scale production with an international division of labor, and this tendency so powerful in the Nineteenth Century, will grow in the Twentieth.

Economic isolation, exclusive control of the home market, severely restricted international trade, the ideal of the nationalistic protectionist, is also the ideal of the militarist. It creates for the latter a fertile field of jealousy, suspicion and hatred in which the seeds of strife are easily sown.

On the other hand, economic interdependence, world markets, flourishing international trade, the ideal of the free trader, is the ideal of the man of peace. In spite of tariffs it is making its way in the world. As this tendency grows, the League of Nations with its organs of conference and conciliation and its World Court will respond to the political need of an economically interdependent world.

Invitation

*"Heartily know
When half gods go
The gods arrive."*

I HAVE raked my garden and set it in order,
With roses in beds and larkspur in the border.
I have opened my house and made it clean,
There are no shrines where shrines have been.
I have buried each secret sin
And broken the jars their wine was in.

I looked and I saw the half gods go,
Little and crooked and dry and slow.
They had dropped the masks and the robes they wear,
And none was strong and none was fair.
Then I took each old desire
And threw it into white hot fire,
And I saw my desires fuse
Into one choice of love and use,
And I said to the unseen gods, "I wait."

I have set pure water by the gate,
And where the half gods' feast was spread
I have put honey and wheaten bread.
I have no question and no fear—
Is it the wind I hear?

LOUISE DRISCOLL



Building Tomorrow's World

Twin Perils

COMPLACENCY and cynicism alike are formidable barriers in the pathway of social progress.

One is enervating, the other is paralyzing. Both are now widely prevalent in the United States. While there is an abundance of evidence to give apparent validity to either attitude, neither is warranted by an analysis of all the facts.

The spirit of optimism and complacency has no better exponent in America than in the person of Judge Elbert H. Gary, chairman of the United States Steel Corporation. In a recent issue of the *Century* this distinguished witness expresses his satisfaction over the state of civilization in America in the following words:

"The millennium has not arrived; we probably shall not see it in the near future; but conditions everywhere are improving. People on the average are growing better; in every department of human activity, in thought, in reading, in study, the world is made better and richer by a greater honesty of motive and intention. . . . The majority of the people in the United States are equipped for success. They are studious, industrious, progressive, consistent. Never have our young men and women had such fine opportunities in business, and everywhere there is room at the top. There is no good excuse for failure. Money is plentiful; the per capita circulation is large; interest rates are low. No responsible worthy applicant finds difficulty in obtaining funds for legitimate enterprise. Our banks are strong and well managed and enjoy public confidence. Despite inexcusable extravagances which are widespread and deplorable, the American people are fortunate in being well supplied with money, in having an abundance of educational facilities, and in the possession of a business life governed by high ethical standards."

OVER against this complacency, a strain of disillusion, cynicism and despair runs through much of our contemporary literature. In the last issue of *The Modern Quarterly*, V. F. Calverton says:

"We live at a convulsive fever heat, our pulse beat accelerated, our nerves at incessant tension, as the mad race of civilization dashes us along its ever-thinning precipices. The appalling signs of decay fence in our vision in every latitude. Our social and philosophic literature has already begun the swan-song of our era."

The Gloomy Dean warns us that "we are witnessing the suicide of a social order, and our descendants will marvel at our madness." Within the past few months a world traveller and journalist has written: "Life itself is but a flicker, an evanescence. . . . A man has no more standing in Nature's eyes than a cockroach."

The most widely quoted cynic in America is, of course, the editor of *The American Mercury*. Month by month, Mr. Mencken expresses his contempt and loathing for mankind in general and American civilization in particular. From the thousands of pages he has covered with ink, we have culled the following:

"Man is a sick fly taking a dizzy ride on a gigantic fly-wheel. . . . He is lazy, improvident, unclean. All the durable values of the world have been created against his opposition. . . . What is worth knowing he doesn't know and doesn't want to know; what he knows is not true. . . . The American people are sheep. Worse, they are donkeys. Yet worse, to borrow from their own dialect, they are goats. . . . Life is a combat between jackals and jackasses. . . . Our laws are invented, in the main, by frauds and fanatics, and put upon the statute books by poltroons and scoundrels. . . . I enjoy democracy immensely. It is incomparably idiotic, and, hence, incomparably amusing."

Complacency blinds us to the cancers of society; cynicism causes us to believe they are incurable. Antidotes are urgently needed for glib optimism on the one hand and despairing pessimism on the other. That is to say, we need consciousness of guilt, coupled with faith in the divine possibilities of human nature.

Consciousness of Guilt

ALL great revivals of religion have been preceded or accompanied by a conviction of sin, to use an ancient theological phrase. If we define sin as any attitude or practice which destroys personality or embitters human relations, surely it is evident that all of us, to a greater or lesser degree, are guilty. There are three well-defined varieties of sin: first, those attitudes and practices which result disastrously on the personality of the doer himself; second, those attitudes and practices which blight the personality of another indi-

vidual; third, those impersonal or group attitudes and practices which adversely affect other personalities or destroy friendly and cooperative human relations.

Complacency is the result of low ideals or lack of insight and understanding. If we compare ourselves with other persons of low attainment, it is easy to become self-righteous and self-satisfied. If we compare contemporary civilization with preceding civilizations, especially if we stress the significance of physical comfort and luxury, it is easy to become complacent about the existing social order. On the other hand, when we glimpse the possibilities of human personality and get a vision of an ideal human society, we realize how far short we have fallen and are conscious of guilt.

The historic figure Jesus makes a two-fold contribution at this point. He shows us the way a person ought to live and may live. That is, He reveals the possibilities of human nature. And then He gives us a vision of what society ought to be and may be. He envisages all of life as a family affair. God is Father of all human beings. All men and women everywhere are brothers and sisters. Jesus, therefore, bases His scale of values upon the family virtues. When we compare personality as we know it and society as we observe it with the personality of Jesus and the conception of society which He portrayed, we cannot fail to be dissatisfied with and critical of the present state of affairs.

IF we test modern industry, for example, merely by its ability to produce enormous quantities of goods, we may well be complacent. But if the present economic order is tested by its effects upon personality and upon human relations, we must recognize that in many of its aspects it is ruthless and cruel. If we consider the largest and most powerful of our industrial corporations, the United States Steel Corporation, we discover that it has had a highly successful financial history, making net profits of nearly two and a half billion dollars within twenty-five years. But at what a terrific cost to personality! For more than twenty years it adhered to the twelve-hour day, seven-day week and twenty-four-hour shift every fortnight. Throughout its history skilled and semi-skilled workers have been well paid, but common labor, comprising approximately one-third of all employees, has never received a wage sufficient to maintain a family in decency and comfort. At the present time common labor in steel, and indeed throughout most of industry, receives less than \$1,200 a year. The result is poverty, bad housing, insufficient food, inadequate clothing, a shortage of necessities and a lack of comforts—that is to say, personality is stunted and destroyed.

In many other aspects, modern industry is ruthless. Consider the way employees are frequently discharged without notice and thrown into the ranks of the unemployed. From one to five millions of workers in the

United States at a given time are unemployed and unable to find work. Few things are more demoralizing to personality than enforced idleness, accompanied by destitution, fear and bitterness. Then consider the way industry throws old men and women on the junk pile. Many corporations in this country will not employ persons over forty-five or fifty years of age. Very few concerns make adequate provisions for old age pensions. The result is that annually hundreds of thousands of aged men and women find themselves unable to secure employment and are, therefore, compelled to accept public charity or become a burden to their relatives.

In evaluating the effects of industry upon personality, we must also take into account the severity of competition and the terrific strain under which business men labor. Each year in this country there are tens of thousands of commercial failures. Behind each one of these a tragedy is hidden. Modern business is driving men at a killing pace. Diseases of the nerves and heart are rapidly increasing. The pressure of life is crushing personality at a thousand points.

Complacency is found in the realm of race relations. An unusually well-informed and liberal Christian in a southern state recently said to me that he thought the South is doing all it can for the Negroes. Doing all it can! With lynching still a frequent practice! With millions of colored people in economic peonage! With racial segregation and discrimination prevalent! With filthy Jim Crow cars and inferior educational facilities! With denial of political rights! With Negroes everywhere subjected to insult and abuse! Would that we could see ourselves as others see us and that we had sufficient imagination to understand the feelings of the exploited!

MILLIONS of our fellow citizens from time to time piously thank God that America is not like other nations. When our record as a nation is compared with that of some of the great powers we find reasons for self-congratulation. But the more closely we examine our national attitudes and practices, the more apprehensive we become concerning the future. The forty wars of the past century have sprung primarily from economic and political controversies which have been carried on in the atmosphere of fear, suspicion and hatred engendered by nationalism. These causes are still operating. No country is now more deeply involved in world affairs than we are. Nowhere is nationalism more pronounced than in the United States. Few nations have done more to obstruct the creation and effective functioning of international agencies of justice, such as the League of Nations, the World Court and the International Labor Office. No nation is more arrogant and bigoted. None more careless of the feelings and sensibilities of other peoples. None

more self-righteous and complacent. The result is that in Europe, in Asia, in Latin America, there is a rising tide of fear, suspicion and hatred against us. So widespread is this animosity that many competent observers are warning us that during the next half century the United States may become the greatest of all menaces to international peace.

Faith in Man

IF man is nothing but an animal—a tiger or a fly, a donkey or a sheep, a goat or a cockroach, a jackal or a jackass—then the idea of social progress is an illusion and all efforts to build a decent world might as well be abandoned. Redemption from the evils of the present hour will not be accomplished by the cynics.

This age sorely needs the realism of Jesus. No person was ever more keenly aware than He of the depths to which man can descend. Yet no one has ever had so clear a vision of the heights to which he may climb. No one was ever more sensitive to the imperfections and sordidness of human nature. Yet no one ever had such an unwavering faith in its divine possibilities.

Moreover, Jesus was not only so fully acquainted with the greed and hatred, the grief and misery of His own time that He wept over Jerusalem, He of all men was most certain of the eventual coming of God's Reign when all men and women shall dwell together as members of a common family.

It is important to remember that Jesus did not merely pay a lip tribute to human nature. He staked His life upon His faith in the inherent goodness and nobility of man and in his capacity to respond to the appeal of love and sacrifice. Faith in the wisdom, love and power of God and confidence in man's ability to climb Godward are the cornerstones upon which Jesus based His whole life. His method of overcoming evil by doing good was sheer folly if man is inherently wicked and depraved. His challenge to His hearers to follow His way of life was empty words if man is nothing more than a brute.

JESUS' method of releasing the potential abilities of men was to treat them at all times as members of God's family and to run the risk of trusting them. He did this in spite of the fact that much of the outward evidence was against Him. Even when He saw that His contemporaries meant to kill Him He refused to abandon the manner of life which He had chosen. It was blindness and intolerance, more than depravity and cruelty, which nailed Him to the tree, and on the cross He cried, "Father, forgive them, for they know not what they do."

Much of the contemporary evidence is against those who have confidence in human nature and in the capacity of man to respond to the family appeal. Multi-

tudes appear complacent and indifferent to the needs and desires of their fellows. Self-gratification seems to be the order of the day. Many are wasting their substance in riotous living. Stupid and insane is the conduct of mobs on numerous occasions. Devastating is the dogmatic intolerance of fanatics. Ruthless is the spirit of modern industry. Hideously cruel are the members of different races toward each other. Barbarous is the slaughter of nationalities by one another. In the face of the evidence it is easy to fall into cynicism and say that man is only an animal. But to act on this hypothesis is to hasten the disintegration of modern civilization.

The need of the hour is for realists who will look without blinking at the ugly sores of modern society and yet who will continue to have confidence in the inherent ability of man to build a decent world. Especially is there a demand for men and women who will have confidence in Jesus' method of overcoming evil with good, persons who not only say they believe in this method but who will actually employ it in their relations with other individuals and with groups.

To use Jesus' method effectively in our complex society requires intelligence and courage. If the family spirit were extended so as to embrace all nations and classes, just what specific changes in the present social order would be required? Here we are in the twilight. We need more illumination. We must dedicate our brains to the task of finding ways and means of applying the spirit of Jesus in concrete situations. To this end we need research, experimentation, exchange of ideas and experiences, cooperation, fellowship.

Above all, we need courage and patience. Ignorance and bigotry are arrayed on the side of things-as-are. To advocate drastic changes in the existing social order is dangerous business. The prophets have usually been stoned. It is not different in our day. Never have the vested interests been more deeply entrenched, more powerfully supported and more vigorously determined to preserve their special privileges than now. Those who seek a social order based on the religion of Jesus must expect to meet with bitter opposition from blind and intolerant—although frequently sincere and conscientious—defenders of the status quo. It will require courage of a high order to follow one's ideals in the face of prejudice and passion. Moreover, it will take patience and goodwill to an almost unlimited degree. If the seekers after a new social order show resentment and bitterness against their opponents the result will be fatal. The method of Jesus—the willingness to live the family-life and to take the consequences, even if a cross be the end—is urgently needed at this hour. The challenge is for men and women who will say: Though they slay us, yet will we trust them.

KIRBY PAGE.

Not in the Headlines

AGNES A. SHARP

Pan Pacific Problems

A program of education as the means of dealing with international problems of the Pan Pacific countries was the unanimous recommendation of delegates to the recent conference at Honolulu. Suggestions advanced provide for the appointment of educational attachés to the embassies and legations of the several countries bordering the Pacific and greater consideration to the study of Chinese and Japanese in English-speaking universities.

Seed for Flood Area

An estimate that more than 3,000,000 acres of improved farm land is included in the flooded area of the Mississippi Valley has been made. Seed and feed requirements for probably 1,000,000 acres in the area, exclusive of Louisiana, for which no detailed figures are yet available, will have to be financed by the Red Cross or other relief agencies. Tentative plans for making feed and seed loans have been drawn up. The Secretary of Commerce, Herbert Hoover, suggested to the Red Cross that \$250,000 should be set aside at once for financing seed and feed requirements in northeastern Arkansas and southeastern Missouri. Similar arrangements are planned for the entire flooded area.

Farm Facts

The U. S. Census Bureau has counted U. S. farms. They number 6,371,640. Last week a census summary was published presenting a composite picture of the average U. S. farm, the first such picture ever made. Farmers can now discover whether their husbandry is above or below average by checking against the following table:

Total Value—\$7,776.
Buildings worth \$1,847.
Machinery and implements worth \$422.
Land—145 acres worth \$40.85 per acre.
64 acres pasture.
24 acres woodland.
13 acres corn.
11 acres hay.
8 acres wheat.
6 acres oats, alfalfa, etc.
Trees—22 apple, 14 peach, 4 pear, 60 grapevines.
Produce—56 bushels white potatoes, 6 bushels sweet potatoes, 18 pounds tobacco, 24 bushels apples, 8 bushels peaches.
Animals—3 horses, 1 mule, 9 cattle, 8 swine, 6 sheep, 64 chickens.
Animal Produce (not consumed by average farmer and family)—300 dozen eggs, 36 pounds wool, 418 gallons milk, 7 gallons cream, 166 pounds butter fat, 100 pounds butter.

One farm in five is mortgaged for 40%. Two in five are on unimproved roads. One in twelve has a tractor, one in six a radio.

The greatest decrease in farm population of the United States since 1920 occurred in 1926, when the net movement away from farms amounted to 649,000 persons. The fact that the birth rate exceeded the death rate considerably reduced the loss in farm

population to 649,000. All geographic sections of the country showed net decreases in farm population in 1926.

Citizens' Military Training Camps

An attendance estimated at 33,425 is anticipated for the 53 Citizens' Military Training Camps, to be conducted during the approaching summer, according to a statement just issued by the Department of War. The training camps will be operated in various sections of the United States from June 15 to September 13.

U. S. Fills 22% of Italian Imports

Italy imports more from the United States than from any other country, Italian foreign trade statistics for 1926 reveal. During 1926 this country exported about \$275,000,000 worth of products to Italy.

Season's Catch of Sealskins

Plans for new sealing operations provide that 10,000 three-year old male seals will be marked for the breeding reserve and all the remaining three-year-old males taken in drives to be killed. It is probable that the total take of sealskins at the Pribilof Island this year will be about 23,000. Steps have been taken to secure additional information on the feeding habits of fur seals. An examination will be made of the stomach contents of seals taken by Indians in the waters off the coasts of southeast Alaska and Washington. Each year the Indians obtain a limited number of seals, in accordance with the North Pacific Sealing Convention.

College for Adults

Establishment of the first residential college for adult education in Wales has been made possible by a gift by a South Wales industrial leader. The building will be located at Harlech. It will furnish dormitory accommodations for 30 students. It has a good library, lecture rooms and dining hall, and an excellent music hall which has a seating capacity of 300 persons and in which is installed a large organ. The governing body of the college will be composed of representatives of different organizations in Wales interested in adult education, with Lord Haldane as the first president. Activities of the college will probably be limited at first to summer schools, short-term courses and institutes for tutors, or extension teachers, with provision later for longer courses for adults, for which a growing demand has been reported.

Rock Dusting

Seven hundred coal miners owe their lives to the rock dust safeguard in the two most recent mine explosions! These explosions—both in Pennsylvania—occurred within a period of three days. In both cases the mine was rock dusted. In both cases the rock dust checked an initial explosion, which otherwise would have resulted in a terrific coal dust explosion throughout the mine, wrecking property and carrying death to those in its path. Newspapers

were thus able to report, not "710 Dead in Two Disasters" but "Ten Killed, 700 SAVED in Two Explosions." In the past four years 200 coal companies in 17 states have installed the rock dust safeguard. State legislation is urgently needed to make the use of rock dust universal. Why should the remaining twenty bituminous states wait for additional needless catastrophes before putting into effect the simple, scientific and effective rock dust safeguard?

World Agricultural Census

Agricultural statistics will be gathered in practically all countries of the world simultaneously in the world census of agriculture in 1930. The English-speaking countries, with the Scandinavian countries and Germany, covering a large part of the agricultural area of the world, are leaders in the project, which is the first of its kind ever attempted. All European nations and surrounding countries and the United States have already agreed to cooperate.

Substitute for Cod Liver Oil

An extraction stronger than cod liver oil for the prevention of rickets and promotion of bone development in children is believed to have been found in the oil from the liver of the puffer fish, the Bureau of Fisheries of the Department of Commerce has reported. Efforts are being made by the bureau to determine the practicability of taking the puffer fish in commercial quantities.

Oil from Coal

An attempt is to be made to prove, by the installation of full-size plants in various parts of Great Britain, the commercial soundness of the extraction of oil in large quantities from British coal. A company has been formed for this purpose, and is registered as the L. and N. Coal Distillation (Ltd.); its chairman claims that the low temperature process will obtain from a ton of coal 20 gallons of oil, 6,000 cubic feet of town grade gas and 14 to 14½ hundredweight of smokeless fuel suitable for use in the domestic grate or industrial furnace. It is further claimed that the coal is left in an even more satisfactory state for burning than before treatment.

A New Hero in Normandy

The people of Normandy have taken action to erect a statue to the memory of Mme. Marie Harel, the farmer's wife, who, in 1791, discovered the formula for camembert cheese. The latter is now one of the most popular cheeses in France, which boasts 247 distinct varieties, and is the pride of the entire district of Normandy, which claims it for its own. Mme. Harel's cheeses, named for the little village of Camembert, where she lived, made such a reputation that she shipped them as far as Rouen in the little round poplar boxes, invented by her husband, which still characterize the packing of the delicacy.

Women in Industry

The number of married women working in manufacturing and mechanical industries in the United States has increased 41 per cent in the last ten years, according to an outline of the work of the Women's Bureau just made public by the Bureau. Eight million five hundred thousand women, or one out of every four, are wage earners outside the home.

A study of the scheduled working hours of over one hundred thousand women in the various states investigated shows that

in September, 1922, two-thirds of those women worked more than 48 hours a week and over three-fourths more than eight hours a day. About 16 per cent had a day of 10 hours or even longer. These groups of women were not employed in accordance with hour standards advocated by the Women's Bureau. Wage investigations have revealed that many women fail to secure a living wage. In 1922, for example, the medium earnings for women in industry in New Jersey were \$14.95, that is one-half of the women whose wages were ascertained earned more than this sum and one-half earned less. In this same year the median earnings of women in Ohio industries were \$13.80, in Missouri industries \$12.65, in Arkansas industries \$11.60, and in Alabama, \$8.80.

Nicaragua Banana Production

Labor conditions in Nicaragua, brought about by the military disturbances, have reduced banana production considerably, with little prospect in view during the next year for betterment of the situation. At no period during the past 12 years has the banana situation been less promising in the Bluefields district of Nicaragua than at present. A return to normal production within the next 12 months cannot be expected by planters and others interested in the industry without a decided amelioration of labor conditions at an early date.

Soil Heated by Electricity

A number of experiments to ascertain the practicability of heating soil with electricity and thus produce crops out of season were carried on in Sweden during 1926. On one farm near Stockholm, it is reported, the tests resulted so successfully that it was possible to raise lettuce and place it on the market in March. The first attempt to warm soil with electricity in Sweden was made with a current of 5 to 25 volts sent through a lead wire, not insulated, which ran underneath the ground. This method was found to be impractical. The next trial was made with a specially manufactured heating cable provided with armatures of special construction. In 1926 these devices were tried in six forcing beds in a market garden near Stockholm. Results of this attempt were quite satisfactory, and the owner of the place now has 1,300 square meters of forcing bed soil electrified in this way. Power is provided through a specially constructed transformer which reduces the current from 3,000 volts to 127. The power is then distributed through the beds, where it warms the air underneath the glass as well as the soil.

Gandhi Is Ill

Mahatma Gandhi had an attack of mild apoplexy on March 24th while journeying by train from Bombay to Kohhapar. Physicians have advised that he must take complete rest for several months together. Under medical advice he is not permitted to attend to any business or correspondence.

Michigan's Cooperatives

Some 90,000 cooperative shareholders and members and 60,000 non-members are served by approximately 500 local cooperative associations in the state of Michigan, according to a recent study made under the auspices of the Michigan State College. Included in the total are about 140 livestock shipping associations, 130 associations marketing grain, more than 100 marketing fruits or vegetables, about 70 that market dairy products, and 40 associations operating consumers' cooperative stores.

M A R R I A G E

Unsuccessful Marriages—Why?

HORNELL AND ELLA HART

IF any social problem needs searching analysis through case studies, it is marriage. Yet here, above all places, scientific material is most difficult to secure. Even when one has gotten at the inward facts of marital disasters it is difficult to publish them—both because of the taboos which surround the subject and because of the particular confidentiality of the material. The present article is not raw material for the scientist; it offers a series of mosaic cases, real in their details but imaginary as wholes.

Nellie Parker was a 17-year-old stenographer. She was an only child, born late in life to a couple rigorously religious. Dancing, the theatre and cards had been forbidden her; decorous church socials and discreet reading under her parents' eyes at home had been her adolescent recreations.

Her employer was 35. His two marriages had both ended in divorce. He was warmly considerate of his new secretary—noticed when she was tired, corrected her errors gently, asked, with not too inquisitive friendliness, about her family. As the weeks passed they developed their little jokes—about his turns of phrases in his letters, about her spelling. One day it was a joke about her dress. His hand rested familiarly on her shoulder. She was swept by a surge of paralyzing emotion. On the way home, after an evening of work, they loitered in a park. His embrace left her dumb, blind and powerless.

She thought that she was pregnant. She had decided to break away—to leave the torturing thoughts and the old life behind. On their last evening together the parting rent her with sobs. Tenderly, he asked the reason, spoke of his consuming love for her—said that she had come as a ray of purity and vision into a stained and darkened life—pleaded that she marry him.

For a few weeks, in their little flat, she tried to keep thinking of the rapture of being loved so ardently. She was delighted with the playthings of her kitchen and her parlor. But she began to suffer. Terrifying symptoms developed. The doctor at the clinic said: "Syphilis."

Her husband had lost his ardor. There was a new stenographer at the office. Again he was working nights.

ALICE EVANS and Fred Monroe were seniors in high school. He was 19; she was 17. They had gone to class parties together. He came to her house to see her often, until her father raised a row about their petting on the front porch; after that they met at a certain place in the park. They had thought through all these superstitious conventions. Of course, you had to know when to stop, but the old fogies were such back numbers that they didn't realize how times had changed since they were young.

Those were thrilling evenings—his arm about her, her head on his shoulder, dreams of the future building themselves up before them. He used to recite poetry to her—wonderful things from Shakespeare and Ella Wheeler Wilcox. She made up a poem to him one day, and shyly read it to him; he took the copy and promised to keep it forever. Sometimes they read together literature of advanced views—Elinor Glyn and stories from *I Confess*.

Alice's father obstinately opposed their plans for early marriage. It was all right; they were both to go on with their studies. He was going to be an architect, and she could live right at home with her folks until he was established in business. Somehow his folks didn't seem to take the idea very seriously either.

One night they talked over this stupid opposition of the passé generation and decided to take a trip the next day across the state line to a little town where license and wedding could all be accomplished in two hours for the sum of \$10. Alice's father, when they returned for his blessing after the marriage, took the line that Fred could now assume the responsibility for supporting his own wife. Fred's people didn't seem to want the couple to live with them. It was May, and school would be over anyhow in three weeks; the young husband and wife decided to quit school and both go to work during the summer until they could save enough for Fred to go on with his study of architecture.

Alice found employment in a department store; Fred drove a delivery truck. They lived in furnished rooms and ate at restaurants. By September Alice had \$10 saved. Fred said, never mind, he had about decided anyhow to go on the stage instead of being an architect. He was practicing nights with a male quartette. They'd better go on working till he got booked.

Promptly in February arrived the baby. Alice had had to quit work at New Year's. They had run up installment debts. Fred said that he and his quartette were going to New York to get vaudeville bookings. Two weeks later came a gay and rather indefinite letter enclosing \$10. Alice was back with the old folks. A month later came a postal, expressing hope of better things. Then uninterrupted silence.

Alice is working in the store. Grandmother takes care of the baby.

VIVIAN SAUNDERS, Ph.D., is the world's greatest authority on the relation between the Sociology of Auguste Comte and that of Saint-Simon. During her final year of graduate work, when she was 32, she became acquainted with an assistant professor of chemistry aged 35, salary \$2,000. They were married the day after she passed her triumphant examination. She was keen about Comte's Positivistic Religion of Humanity; she felt that two intellectual people, deeply in harmony as they were, should be able to help to arouse people to the social idealism which Comte expressed. Her husband sympathized with her. He loved to listen to her passionate exposition of the religion which had abolished all superstitious ideas about God and worshiped only Mankind. He told her about the chemistry of colloids, in which he was making researches.

They settled in a small country town, where he had been appointed to be the "department" of chemistry at \$2,400. The club of faculty wives received her cordially and asked her to give a paper on Comte's Religion. It was given at the meeting following the one on "Inferiority Complexes in Children," and was succeeded by an evening of bridge.

Vivian became pregnant toward the end of their first year, but she developed eclampsia. The baby was born dead, and she was told that any further attempts to bear children would be suicidal. As she regained her health, she devoted herself to her home. They entertained the various clubs in their turn. She helped with the sewing of garments for the children in a Negro school. But she found a plethora of empty leisure. She read novels, but they, too, were full of disillusionment.

Her husband has accepted a five-year renewal of appointment. He had no other offers.

HELEN EVERETT graduated *cum laude* from Smith College. She majored in Romance Languages. She also had courses in Physics, Algebra, Criminology, Ancient History, the English Novel and allied subjects. People asked her what she expected to do after college, and she said vaguely, "Oh, teach, I guess," but in her heart she said: "I must have children, or life will cheat me!" She spent the summer at a lake resort, where she came into daily contact with a quiet,

successful, young machinery manufacturer. They went rowing and swimming together. He answered in brief sentences her tentative questions about machinery and listened with rapt expression, but without comment, to her attempts to talk about European politics, about concerts, about the latest book of Sinclair Lewis's. One night he asked her to marry him. She asked for time. She said to herself: "He's nice; I like him ever so much. This may be my last chance. Look at Cousin Mary. Perhaps I ought to do it. I wonder?"

They have four children, who now range in age from three to thirteen years. He insists upon absolute and instant obedience from them. They always say "Sir" when they speak to him. The household moves with submissive discipline—at risk of explosive retribution. He audits carefully all of the household bills, and pays them with his personal check. Helen and each of the children has an allowance, expenditures from which must be accurately accounted for. The father has decided what college each of the children is to attend and what vocation the boys are to follow. The girls are to marry and bear grandchildren.

Helen has had children. But she wonders whether, in any real sense, they are *hers*. She knows that her husband is not; she is a mere annex to his personality.

BEATRICE WAINWRIGHT sailed through college on the wings of brilliant conversational ability. She wrote clever articles for the college paper. She was deep-breasted, full-blooded, intense, vibrant.

When she left college she found a job in a publishing company. She met there a thin, studious young fellow who piqued her by his refusal to respond to her stimuli. She set about conquering the unusually obdurate specimen. By adroit conversation, she produced a quite spontaneous invitation from him to take her to a concert. His failure to get excited about her spurred her on. The campaign succeeded; they were married.

Her wedding night was a chilling disappointment. He was so nonchalant. She longed for passion; she got mild playfulness. He slept in a room by himself. His good-night kisses were affectionate, but only rarely ardent.

She found that her typewriter still fascinated her far more than the bread mixer or the electric sweeper. The latest book, or her latest manuscript, was apt to absorb her while the dishes lay unwashed and the beds unmade. Often Larry had to help pare potatoes or open up cans for supper when he came home tired from work.

A baby boy was born, and grew to the toddling age. Evening often found him, dirty faced and dirty frocked, clambering about the floor amid the waste paper from an overturned basket while mother read another chapter from D. H. Lawrence. Larry's jaw

was apt to set when he came in on the familiar disorder. Sharp words were exchanged. But Larry was game. He helped get the housework out of the way so that they might go together to the latest show.

One day Larry brought home a friend, Henry Hornbill, who was editing a small magazine. Henry at once perceived the talents which Beatrice was burying as a housewife. The conversation was sparkling and prolonged—with Larry as appreciative listener. A month later Larry and Henry fixed it up that Beatrice should accept a part-time job as Henry's editorial assistant. She threw herself joyfully into the work. A woman came in to do up the house and look after the baby. Things were cleaner and meals more regular. A certain sullenness lifted from the family.

Editorial work was absorbing. Henry developed the habit of dropping in of evenings to talk over problems, while Larry played with the baby or read the paper. Sometimes the three went to dances: Helen and Henry danced, while Larry found a group to play cards.

Work began to need doing at the office of evenings. The partners had developed a spirit of camaraderie—they found that their intellectual companionship required such physical expression as an arm laid now and then about the shoulders, or perhaps a kiss at parting. One evening Larry happened to come in when they were saying good-night. He stood silent as they leaped apart. But Beatrice was not silent. She burst forth in a rage, calling Larry a "cold fish," saying that he had made a drudge of her, talking passionately of her hampered career, telling how Henry had saved her, body and soul, putting her arm defiantly about him and demanding that Larry divorce her.

Larry's mother is doing her best now to rear Larry's baby. Larry spends bitter hours plodding back and forth through ruined memories. Beatrice is finding how much one can miss a baby that had been a "millstone about the neck of one's career" and discovering how many of her friends had cared for her for Larry's sake and now, for Larry's sake, despised her.

P RUDENCE DE FORREST, at the age of three, had one evening run naked to kiss her parents good-night in a room where guests were sitting. Her mother blushed crimson, seized her arm, hurried her out and whipped her severely, talking all the while of shame. . . .

Prudence never quite knew how she became engaged to Frank. It seemed natural to go to parties with him. She did not like his repeated attempts to make love to her, but he insisted more and more urgently that she should marry him; and, after all, she had no other very vivid plan for herself, so finally she agreed. She had heard girls whispering about what happens after marriage, but she had closed her ears and her mind

to the subject. When she and Frank were left alone on the night after the ceremony and he began to make passionate advances she was dismayed and bewildered. Frank had been told that women like "cave-man stuff." He thought that her resistance was a sort of pretense at maidenly modesty which he was expected to break down. He went at her with half-playful violence. When she cowered and repulsed him he lost his head. There was a stifled scream, and then: "You beast!"

There was never a week in all the twenty years during which they lived together but brought back vividly to her the horror of that night and to him its mingled rage, chagrin and disillusionment. Sometimes she tried hard to do "her duty," but always with aversion and disgust. Sometimes she eluded him. Sometimes he wrathfully set out to spend the night "with somebody that will be decent to me." When their third child finally went to work Prudence said one evening, with averted eyes: "What's the use, Frank? Why not get divorced?" His answer was: "All right, Pru; I'll go down and see the lawyer about it tonight."

O SCAR'S father hated above all things any "sloppy" exhibition of affection. Just he was, faithful, a good provider—but not much of a lover. Oscar's mother needed to be loved, and she took it out on Oscar, her only child. She cooked the things that Oscar liked. She sang Oscar to sleep, lying beside him, every night. When he went away to school she moved to his college town to be near him. Finally, when he went to work, she sent him off with a wifely sort of mother love in the morning, brooded over his welfare through the day, welcomed him with over-joyfulness at night, spent the evening with him and stroked his head while he was falling asleep.

Evelyn was society reporter on the paper where Oscar was city editor. She had good ideas on other journalistic matters besides the society column. Oscar found it advantageous to lunch with her not infrequently, and at odd times she might be found perched on a corner of his desk, passing along tips on stories about to "break," or talking over yesterday's scoop. Evelyn, moreover, had grey eyes and a firm chin, like mother. One night Oscar asked her out to his home. Mother had a delicious supper, and tried to be cordial, but somehow there was a chill in the air. The romance could not be frosted out, however. The wedding day was set, and it arrived. Mother cried when Oscar and Evelyn left for their wedding trip.

But they were soon home again. Evelyn wanted to go on with her profession, and mother wanted nothing so much as to keep house still for her son. She wanted still, moreover, to kiss him good-night after he had gone to bed—a procedure which Evelyn seemed to object to. When Evelyn wanted to do a little cooking, mother hung about, instructing her, telling her not to

nix things on that table, not to use that dish, not to put in so much butter. Mother and Evelyn could not agree as to how beds should be made. Oscar, of course, was used to his mother's way.

After about three weeks of this, Evelyn announced one morning that she was moving back to her own little flat on the other side of town. She would be glad to see Oscar there at any time. That night after supper Oscar said that he was going over to Evelyn's, but his mother suddenly developed a severe headache and he stayed at home with her. Evelyn avoided him at the office. It was a week before he finally got away to visit her, and when he did there was a stormy scene over his long absence. The reconciliation was comforting, but Oscar soon found that he was restless and uneasy whenever he visited her. His mother would be more than uneasy: she usually took to her bed with alarming symptoms. Yet the old lady is hearty enough to last another twenty years. What will happen in those years to these three people?

THE seven cases sketched above—typical as they are—do not begin to exhaust the basic elements of conflict which underlie unsuccess in marriage. Here is Sadie O'Brien, the faithful Catholic, who married Hugo McVicker, a staunch Methodist. Love told them that they could easily find a happy compromise on religion. The priest, backed by Sadie's mother, told them that the children must go to Catholic school; Hugo and his people were equally insistent on public school. Hugo declared that the contributions asked by the church were excessive and that the confessional was superstitious. This young couple had added to the normal problems of family adjustment the burdens of age-old religious controversies.

Then there is Adolph, the foundry worker who is always laying off because he feels so tired. His wife scolds him for being lazy. Neither he nor she knows it, but he is in the second stage of tuberculosis. Here is Albert, affectionate father and good provider, who runs around with other women. He says that he would be faithful if his wife would give him his rights—an orderly home, regular meals, mended clothing, conjugal service at regular intervals. She says that her central right to faithful and exclusive love is violated. All that either wants is justice.

The list is quite inexhaustible and infinitely various. Is there any formula that even broadly covers such diversity? Tentatively, the following may be experimented with as a working hypothesis:

Marriage is a functional relationship between a male and a female organism, involving normally sexual intercourse and the bearing of children. "The twain shall become one flesh." But it is more than this; it is a functional relationship between two personalities, made up of habits, friendships, aversions, property,

ideals, attitudes, purposes, possibilities. Love is the emotion which arises when two personalities stimulate, facilitate and reinforce each other—when they function together in progressive integration. But if they thwart each other—in physical functioning, in spiritual aspiration, or even in seemingly trivial tastes and wishes; if they hamper, or coerce, or defraud, or enslave one another, then marriage becomes a disaster. No man and woman perfectly inspire and supplement each other. Marriage is a creative undertaking—progressively to eliminate the thwartings and increase the points of mutual release and joint attainment. To that end love is not merely an emotion, but also a method—the method which must underlie all permanently creative social relations.

Youth

Lift high your trumpets, World,
Blow loudly in the war;
For I fear life,
And fear is more than I can stand.
Let there be noise—
Then I am unafraid.

IZETTA WINTER ROBB.

Hunger

ADAM the eater,
Esau the eater,
These, the devouring men,
Soon to be hungry again.
House and land and family
Stuffed in the maw of vanity,
Self feeding upon self
And hungry through eternity.
Never to be satisfied
Is Esau's pride.
Oh, beware
Of your hunger, Hungry men!
For it will gnaw you at last
When your birthright has been cast
Before it as offering.
No satiety is there,
Only hunger everywhere,
All the time. Into the pot
You can throw all that you've got
And yet starve. In all the world
There is nothing that has power
To help those men who devour.
Nothing can make salt bread sweeter
For Esau, Esau the eater.
Every man must learn at last
Food is good to men who fast.

LOUISE DRISCOLL.

The Possibilities of Marriage

FREDERICK HARRIS

DURING the last two generations marriage has been changing gradually from a social institution upheld by Church and State into a private personal relationship between man and wife. With humanity's ingenuity in failure under the new circumstances we are not particularly concerned here. The theme selected for this brief essay—an eccentric choice for the twentieth century—is Success in Marriage.

It would be folly to deny the hazards involved in the elevation of the personal relationship to the dignity of the determining element in marriage. When a man and woman marry simply to please themselves and recognize no binding obligation beyond their own desires, the easy security of the past disappears. At the same time, the whole possibility of a deeper experience in the future lies within the area of the personal relationship; and that relationship will never be explored adequately until it is pressed upon the understanding of humanity that there is no stability for the contract unless there is achieved a reasonable adjustment between the persons concerned. The State, the Church, and even the Home seemingly have been content as long as the external decencies have been observed; the splendid possibilities of creative companionship have been shamelessly neglected.

MARRIAGE is perhaps the loneliest experience in human life. In all but exceptional cases the partners embark upon their journey as if they alone in all the universe were attempting this hazardous adventure. We do not share our deepest intimacies at this point. Even the best sex education usually stops at the critical issues. Parents draw back after a bold start. All of which is not strange, when we reflect that man and wife only rarely achieve the confidence that permits of frank and free discussions of all of each other's thoughts and feelings. Strident denials of the truth of this statement—as made, for example, by self-confident husbands—usually wither before a few blunt questions asked by a physician. It seems, indeed, as if in most cases the marital relationship is a set of activities merely participated in by two individuals rather than an experience shared between them.

In America we act persistently as if it were proper to expect that when a man and a woman are thrown together under the formal auspices of Church or State a happy union should appear as the full-blown rose follows the bud. This naive expectation is usually supported by some vague talk about Nature showing the way. But Nature, poor step-dame! what does she

know about a civilized young man and a civilized young woman? They did not come from her workshop. They were fashioned in the highly artificial experience of human life; and, in the teeth of all sentimentalists, let it be said plainly, the best of that experience is probably the most strikingly artificial. This is all recognized in other ranges of life. If either of our young friends were choosing a vocation or making an investment or planning a journey, Nature would not be consulted. The resources of civilization, ready to hand, would be promptly and freely drawn upon. It would be expected that they would profit by the experience of other human beings. But when the issue is a hundred times more serious, when man and wife face decisions that may make or mar them permanently, it is assumed that they shall just be left to blunder along as best they may: in fact, it is regarded as a little indelicate if they seek too precise information.

There are dozens of books to tell them how to treat their children: where is there one that will tell them frankly how to treat each other?

THE opinion of the present writer is that the personal relationship involved in marriage is on the way to success when the depth and range of the interests shared between the two partners are sufficient to make the common enterprise significant and rewarding to both. It is obvious that on such a definition, success means something different to different people and to the same people at progressive stages of their experience. It involves not an achievement but a process. As so strange a mentor as H. L. Mencken has observed, marriage is not like selecting an automobile or joining the Elks; it is like entering a monastery or enlisting for a war. It is a way of living with another person. It is a partnership whose meaning, as in the case of all partnerships, depends upon the area of interest which is shared.

A real partnership creates something new in the world. Even an effective tennis doubles team is something more than the two stars who compose it. A business partnership is not just Potash and Perlmutter added together; it is a new element in human experience growing out of definite association for a common end, and in the case of this oddly assorted pair everyone feels that distinctive creation almost as the presence of a super-person. As regards a partnership, however, we fail frequently to note that those individual activities and attitudes of the partners which are not concerned with the common ends are largely irrelevant to

he partnership. For the tennis team as a team, a consuming passion for free verse on the part of one member has no significance whatever. Business partners may differ radically on a dozen things without any embarrassment to the business. It is to be remembered that a great many men make it a point of honor not to interfere in any way with the private concerns of those with whom they are associated in commercial enterprises. Clearly, the test of any partnership is the value of the specifically shared interests to the partners concerned.

THE ordinary theory is that man and wife form a partnership in which all of life is shared. If this completeness of sharing were taken as the test of successful achievement, there would be little success to record. As a matter of fact, casual observation tends to impress one with the narrow range of the interests which most husbands and wives do share. To whom does the house usually belong? Whose taste is displayed in its furnishings? In the midst of modern city life, children may actually command little interest on the part of either parent. Companionship and recreation are essentials of a balanced life. Taking a dozen married couples selected at random, what is the proportion of actual sharing in these activities? Religion has been a puzzle of many children because practices which one parent seems to regard as fundamental are entirely neglected by the other. The sex experience itself may be highly distasteful to one while it is eagerly sought by the other. There is plenty of evidence, too, of another type of difficulty. A man and woman who share much at the start grow older: new interests emerge and suddenly they awaken to the fact that they are leading separate lives. Again, some striking experience may transform one partner and leave the other cold. Even under the best of circumstances, there are ranges of experience which are not shared between husband and wife and some few perhaps which never can be shared.

The facts are plain enough, but the matter cannot be left at this point. How much sharing is necessary? Where does success leave off and failure begin?

There are no fixed points. We can estimate success in such a personal relationship only with regard to the persons concerned. One can imagine that in the early days of most marriages romantic affection is the supreme interest; and for a while this may be sufficient. Success at the moment makes an intense but very narrow demand. As the days go on, husband and wife begin to face real situations. Homely needs arise—place to live in, food, companionship, recreation, religion, love; and then there emerge the new interests. As this experience proceeds from the wedding, presumably different people are reasonably well satisfied at different levels. Since we have to consider not only

range but also depth of interest, in some cases the sharing of a very few vital concerns may create a stable arrangement. It is extremely precarious to make positive statements where our knowledge is so strictly limited, but one may suspect that the marital relationship between a man and a woman becomes more and more successful as the number of shared interests steadily increases. Such a procedure suggests that these two have found partnership such an interesting experience that they are continuing their explorations. Each new interest of one is submitted to the other as a possible basis for further extension of the relationship.

THE picture usually drawn of a successful marriage represents a mild peace gradually deepening to deadly monotony. This is not the case with those who are ever expanding the area of their shared interests. Life is adventurous and exciting. The whole attempt to form a real cooperation involves many disagreements, some trivial, some really serious—"the tragic tension of marriage" of which Count Keyserling speaks. It is the personal adjustment over many contacts that is difficult and dangerous, holding alike the possibilities of the noblest satisfaction and of the deepest degradation. Let our too-confident radicals ever bear in mind that the profound conflicts of life appear not where each goes his own way but where the two are trying to work together.

While it may be a sound insight which suspects that a marriage in which the shared interests are steadily dwindling is on the way to dissolution, it is surely necessary to remember that some people are temperamentally unfit for any extensive sharing. These suave armed neutralities which have received so much publicity of late, wherein the husband simply visits the wife at more or less regular intervals, are quite possibly sound arrangements for certain men and women. How is any outsider to determine what exact bounds should be set in any particular case?

But personal relationships do break down, publicly and privately. When husband and wife have ceased to share interests that are of real moment, the marriage as a personal relationship breaks down, whether or not the man and woman continue to live under the same roof. They may grin and bear the misery and nuisance—basking in the urbane approval, perhaps, of their moral and religious mentors—but the partnership, the new creation, the contribution to the development of the universe, is gone. A man and a woman may both be doing a splendid work in the world and yet fail to make good in a marital relationship with each other. It is the partnership which counts always in the end.

IT would seem that we have not yet appreciated what marriage costs. This is probably due to human inexperience under conditions where the inner

relationship is the significant element. Success in this relationship is not something added on to all the other achievements of life. It takes time and it demands its price. It is idle to deny that an extensive marital partnership does involve a certain sacrifice of individuality. It seems quite clear that perfectly happy marriages, successful on any test, in some cases have actually destroyed the effectiveness of individual genius not only in women but also in men. The delightful notion that marriage makes a man more successful in everything else in life has an element of truth in it, but it is to be feared that it is based on the theory that a woman's function is simply to serve this general success of her husband. Actually, if marriage is to be really a partnership and not a stereotyped form of slavery for either one or the other, then time and effort and individuality must be freely offered. One must risk his wealth to win a prize.

There seems to be some question as to willingness of the modern woman to pay the price. Formidable statistics about college women failing to marry are printed with little plaintive notes from the scientists beginning, "If our educated women think more of a career than of establishing a home, what will become"—let us spare ourselves the rest. We may suspect that woman is still willing to make sacrifices. What if it be, though, that she is tired of being compelled always to take one single article for the same large single price? She may prefer to do a little shopping in the market of human experience. In a somewhat different way, men also face a new problem in sacrifice. They may not want exactly the same thing in every case. We are not referring here at large to trial marriage and companionates. Our attention is directed at the totally respectable unions. They must offer a variety of personal experience within their possibilities if the various needs of human beings are to be met in a way that will satisfy those human beings.

This question of individuality is probably not so serious where there is true mutuality. We know that it is a dream that we can keep all our individuality and yet share completely in a marital experience. Possibly, however, no one minds surrendering individuality to a partnership; it is surrendering it to the other person which arouses our just protest. When one partner gives up to the other, partnership ceases: this is a revival of the ancient slavery. On the other hand, to face a new situation hand in glove with a real husband or wife—bah, what is individuality after all? Most of us are rather streaky in our distinctiveness. We are individualistic at one point and purely conventional at another. If we are to pull out of these complex situations, we cannot be too finicky. A working relationship would provide for a real freedom where the shoe pinches either man or wife and an equal sharing elsewhere. Those who will hold out on their

priceless individuality, however, must be prepared to accept a narrower and less rewarding experience in marriage. It all depends upon what they want in life.

It is plain that on this view of marriage, the personal relationship must be entirely experimental from the wedding to the grave. Again, let it be emphasized that no reference is intended here to divorce or to trial marriage. Humanity is so passionately sure that some new social device will get us out of the present crisis in marriage that it is almost impossible to secure any consideration for an attempt to work the means that we possess. What we shall do with the failures is no concern of this present consideration. Here we are endeavoring, somewhat laboriously perhaps, to say how one may possibly make a go of it. It does seem that the personal relationship is doomed unless we can enter it with open mind. If either partner has a previously-formed pattern of what the other must be, there are stormy times ahead.

THE broader the interests that bring the two together at the altar, the better are the chances of success, of course. There is much to be said about choosing a life partner that cannot be touched upon here. Who knows how much of the present disaster is due to unwise plunges by girls and boys quite unfitted to marry each other? But life is kind, after all. Whether we begin with the poetry of Browning, or the dancing of the moonlight on the water, or a fancy for golf, or a distaste for our childhood home, or pure deviltry, there is a chance for the future. Probably the merry runaway couple that recently offered the translucent excuse, "It was such a beautiful day!" were better started toward happiness than those calculating pairs who have each laid out a perfect course of action for the other. Under the best of circumstances, man and wife will differ a great deal. They know very little about each other. Till the end of life they will only know in part. Acting, as we always do toward another person, in accordance with our own picture of that other person, we make frequent mistakes, trivial in ordinary life but perhaps fatal in marriage. The approach of two persons to each other is a delicate matter under all circumstances and thrice delicate here. It is necessary to explore the possibilities from the very beginning. The kind of activities and interests that can be shared are discovered by trying. Sharply-opposed ideals may come into the open. John did not know that Mary could not tolerate red ties. Mary had not realized that John would not go even to concert on Sunday. Jack Spratt and his wife came into no conflict: if they had both liked lean, there might have been trouble.

Trouble, certainly, but opportunity, too—opportunity to bear and forbear, to give and to receive, and in the end to share, if only an attack on a beef-steak.

For, in consideration of the articles that are flooding our popular magazines, something ought to be said for the view of this personal relationship which is not a persistent plaint about someone stepping on someone else's toes. Marital slavery is, indeed, hell on earth; but marital partnership is a personal experience which is capable of yielding supreme satisfaction. To be associated with another person in any useful enterprise is the saltiest kind of fun. To be associated with the same person in a whole variety of vital enterprises is real living. Is it not an enrichment of life when it is discovered that any interest of ours also interests another person? The closer it concerns us, the deeper is the satisfaction in sharing. We rightly repudiate the outrages committed on personality in the domestic prisons of human history. But that should not lead us to a failure to appreciate what may result from an utter and complete pledging of one personality with another in the creation of a new and far-reaching experience.



Cold—Roger Bloche

such approach is found in the present writer's conviction that it is unsafe to consider marriage entirely as a special case. It is not the way to success, we believe, for marital partners to try to take unheard-of liberties with each other just because the relationship is presumed to be the most intimate in human life. Surely the deference observed between successful and high-minded business partners is not out of place in the family circle.

The strictly sexual element in marriage, however, is its distinctive feature; and it is a superb opportunity for sharing an enriching experience. Contrary to ordinary opinion, this is the place where we can least trust the so-called guidance of Nature. We are not flowers or bees or birds or domestic animals; we are human beings. Our deeper impulses are the raw materials out of which we can create the artistic structure of our experience. The biological needs of our bodies, for example, require food to meet them; but man at his best does not gorge like the animals. We have expended much effort to make eating attractive. Even the homely ham sandwich is high art compared with a tiger's meal. Hunger has been used as a basis for the enrichment of experience. The sexual impulse lies ready for such use.

Throughout the course of this essay we have avoided any suggestion of a division between the spiritual and the physical. We have tried to remain among homely things because of a conviction that it is just the persistent cooperation in concrete projects that gives marriage that tone which we call spiritual. Cut loose from the tangible, the spiritual rapidly evaporates in thin air. The touch of a hand on the shoulder, the glance of the eye, the faint odor of a rose offered in homage—these are at once the conveyors and the creators of affection. The simple pleasure taken together casts its glow over long hours of darkened strain. And at the heart of marriage there is provided the priceless opportunity for the expression and the cultivation of that spirit of unity which we call love in a physical relationship of extraordinary uniqueness and intimacy. From the wave of the hand to the climax of physical union it is sheer beauty under the touch of artists who understand the true way of love.

That very few ever reach the high points, that sex is a stumbling-block in the way of most marriages, we are well aware. As long as we remain in our persistently cultivated ignorance it will be so. But there are those who have succeeded in achieving mutuality in love, who actually share the sex experience from beginning to end. Their success has demanded a clear recognition of present differences between man and woman, of the sexual inequality which is more or less apparent at the beginning of every union, of the strict necessity for a rigidly experimental approach to the sexual possibilities of each other, and

AN endeavor has been made to approach the peculiar intimacy of marriage from the point of view of personal relationships in general. The reason for

of the frankness and patience without which no real mutuality can be achieved.

SOME day perhaps our youth will approach marriage sexually prepared. Then the partnership may be rapidly consummated at this point. At present, it is useless to hope for more than that long care and mutual consideration will bring the rich reward. It is worth the trouble. A harmonious sex relationship inspires the whole partnership with a hope and a satisfaction which nothing else can bring to it. The trouble is that so hard is the road and so blind is our ignorance that most men and women know nothing about the possibilities of sex. Since they lack the experimental mood and the freedom of frankness, probably they never will know. We await the prophet who can raise the veil.

Once more the original emphasis is necessary. Successful marriage is a great end to be strived for, not the only end in life nor for some the principal end, but an experience which is its own justification. It is a partnership which, if it is to be rich and satisfying, cannot be achieved in a single dash. It is a process of living and sharing life with another. It entails definite and considerable sacrifice. All one may say is that there are those who are satisfied.

The successful marriage stands of itself and honors Church, State, and the Home by being what it is. The Home may well foster it, the State endorse it, and the Church bless it. It is the reality of which the contract is the shadow. It is the inward and spiritual grace of which the sacrament is but the outward and visible sign.

Before Marriage—What ?

ERNEST R. AND GLADYS H. GROVES

MARRIAGE strips personality to its core. Little as it can do to change character, it is unrivaled among human experiences in its power to reveal inner substance. Thus it is that the happenings of the individual's early years operate in his marriage career with more consequence than in his other undertakings.

Much of the tension of married life is determined before the engagement takes place. John's mother babies him in the years when he should be learning to stand on his own feet, and Jennie's father chums with her so exclusively as to keep her attention off the boys of her age when she is growing up; at the time of John's meeting Jennie the chances of their being happily married are already discounted, for both have been trained to crave protection that will nurse their infantile characteristics. John will expect his wife to decide things for him, listen sympathetically to his endless recital of the harshness of his employer, the cruel ways of his fellows, and always praise abundantly his feeblest effort, regardless of its results; Jennie will be wanting her husband to treat her as a little child, considering her feelings more than the bare facts of their situation, treading carefully lest she burst into tears when a difficult problem is to be met with cool judgment rather than an emotional outburst, and generally centering the universe in her swollen ego.

What, then, has happened in the pre-marriage life of the Darbys and Joans who thrive on married life, seeming to prove that one individual (male) plus one individual (female) equals far more than the numerical sum of the integers concerned? Serenity, humor and tolerance are part of the unearned increment

springing from this fusion of personalities which heightens the efficiency and happiness of its members. How did the parents of the contented pair work during their years of growth to bring about so wholesome culmination of the young people's emotional development?

THE weaning of the children from parental fixation was begun in earliest childhood, when the little ones were encouraged to depend on themselves in every possible way and to meet strange persons and situations with confidence. The baby in his bassinet kicked and wriggled contentedly in his waking time, contented whether alone or attended by an admiring relative since he had always been used to making the most of his powers instead of calling on someone else for amusement. The toddler took his bumps with becoming calm, not expecting them to be productive of dramatic cuddlings and kisses, for no connection had even been established between the two series of happenings. At three and four the child enjoyed playing with other children and made friends easily with older people outside the family, unhampered by self-consciousness or timidity, as he learned by experience reinforced by the attitude of the home, that there was much to be gained and little to be feared from new contacts.

Throughout his school life the child that was being trained to be emotionally independent developed whatever special abilities he had, even if they ran counter to his parents' preconceived hopes for him; in this way he took out an insurance against excessive feelings or

inferiority in the inevitable experiences of being humbled by circumstances or his mates.

As pre-adolescent he was given all the freedom he could use in his choice of friends and leisure activities, and in the period of adolescence he naturally moved still farther out from the shadow of parental protection, counseling with his father and mother as to the value of this and that course of action, but making his own decisions whenever feasible.

At no point in his stumbling progress from the dependence of babyhood to the self-reliance of adult life was he urged by his parents to express for them more perfection than he was spontaneously moved to show, never was he held down to the level of behavior supposed to be suitable for his tender age; always he was allowed to go forward as fast as he would in casting off the supports that must otherwise have acted as hindrances to his maturing powers.

In this way the home has made its finest contribution to the preparation of its young for the successful establishment of their own family life. Freedom from emotional bondage to their parents is the most useful wedding present ever given to any young couple, but it is not a condition that can be brought about by effort of will on the eve of the wedding day; it is an end-product of a gradual substitution of self-guidance for home-supervision that has been going on for years.

ASIDE from its chief opportunity in the training of its children for the assumption of adult responsibility, that they may leave behind them the home of their youth and enter the experiences of their own married life unshackled by infantile attachments, the family holds a strategic place in the marriage preparation of young people since it is in a position to color their acceptance of the basic facts of life which necessarily form so large a part of any marriage. The family that overrides its four-year-old son's love of dolls on the ground that it is unmanly and refuses to permit the boy of five or six to have a dog as pet because of the annoyance this causes some other member of the family is doing its utmost to quench at its source the future father's paternal affection, so that he will at least be hesitant in the expression of tenderness for his children.

That home where sex knowledge is relegated to the byways of newsmongering, thereby getting coated with morbid interest, makes it hard for the children as they grow up to have wholesome attitudes toward love and marriage. The position of the home in regard to sex is likely to affect the girl more than her brother; the pronouncements of the family heads are specifically directed toward her as a rule, and she usually seems to feel less free than the boy to talk over such matters with her mates. The girl who is taught at home that sex is not to be spoken of nor thought about is being given a bad sendoff for her honeymoon in the years to

come. Since the first days of marriage tend to give the keynote for those that are to follow, this is a serious matter.

We think of the modern girl as "knowing everything" and chatting freely with her friends on any topic that interests her, but her sophistication is often only skin deep; she takes pains not to appear shocked, and succeeds rather well, aided by her ignorance of the implication of current phrases. Patterning herself on the girls about her who are presumably more knowing than the rest, she apes their ways, as they copy the doings of their models—and since none of them is willing to admit her lack of information, even while she is busily assembling bits of fact and superstition in her search for the truth that eludes her, it occasionally happens that not one of a group of supposedly "wise" girls is any less naive than was her grandmother at the same age; the girl of today differs from her ancestor chiefly in the manner of her self-expression, not in its degree.

The home that is truly democratic, with no one person—be it child or mother or father—too much in control, is preparing its young members for the give and take of married life. The transient friction that is likely to accompany the free interplay of the different personalities within the family circle is more than offset by the tolerant companionability developed through the constant making of new adjustments between brothers and sisters, children and parents.



The First Steps—J. F. Millet

WHATEVER definite training for marriage the home may plan for its children as they grow up, that which comes in response to the youngsters' demands is most effective. No parent can refuse to let the awkward four-year-old help in the doing of odd jobs about the house, and find the same child ten years later an eager learner when the adult considers that the time has come to teach the alphabet of housekeeping, either at the kitchen work-table or the handy-man's work-bench.

At each age level the needs of the children in their home training for marriage change. As soon as they have mastered the elements of the work they see going on around them they want new fields to conquer. For efficiency's sake the parent is tempted to require of each child the doing of those daily tasks which he does most satisfactorily, regardless of the fact that the development of the child in self-reliance is best served by his turning from the easy assignment to one that till now has just eluded his grasp. How many daughters help in the household routine for half a dozen years by "doing dishes," when they long to be experimenting with the practical chemistry of cooking. "It helps me more to have you wash the dishes," says Mother. "I can get the meals in half the time it would take to show you how to do it; and besides, I can't afford to have you wasting things. Sugar and butter and eggs are too expensive for you to fool around with. Wait till you get married and have to pay for them yourself; then you'll be a little more careful." What Mother does not see is that the strain of untried responsibility she is putting on the early days of married life for her daughter adds measurably to the difficulty of the bride's adjustment to her new status.

Not only should the girl have a chance to learn to cook in her mother's kitchen, both she and her brother need practice in managing the finances of a household. The canny parents will see that the adolescent child has an occasional opportunity to run the house with a free hand, doing all the ordering and taking account of every expense incurred. This experience would naturally come when the mother is sick or away, though it might be an advantage to have a preliminary tryout at some time when she is especially busy, as she could then be consulted on questionable points. It is unfair to the future homes of the boy and girl to handicap them in their beginning with the anxiety and irritation so likely to be engendered by unaccustomed financial burdens.

PUBLIC opinion is moving toward a stressing of the highest type of general health as a pre-requisite to marriage. In the days when every wife took an active part in the household industries of the period, besides bringing up a large family of children, physical strength loomed large among her assets as among those of the man, with his heavy burden of manual labor. As more and more men began to do sedentary work, while most women expected to do only "light housework" and looked forward to having not more than two or three children, the emphasis on physical well-being as an essential for married happiness was temporarily obscured; but the idea of a square deal and the present-day stressing of efficiency are tending to make young people feel that they are fundamentally dishonest if they enter matrimony impaired in health.

Education no longer contents itself with cooking and sewing in the curriculum for high schools and Home Economics in the colleges, as sufficient preparation for marriage, but normal schools and colleges, and to some extent high schools, are introducing courses that deal with the development and purpose of the family and the opportunities and functions of husband and wife, in relation to each other and to their offspring. These courses are more and more being taken by boys as well as girls, and men are also being given similar courses in such institutions as the Y.M.C.A.

IN the years between the coming of adolescence and the entrance upon married life young people are deeply stirred by the presence of the opposite sex and usually seek every possible occasion for this companionship. So strong is this craving for comradeship between the sexes that any girl or boy in whom it is temporarily crowded out by the pressure of other interests is likely to be thought "queer" or assumed to be unpopular, since few of these young folks can imagine that one of their number really prefers other activities to dancing, petting and similar forms of preliminary love-making. In this way it comes about that some girls and boys act as if they were interested in each other when they are not, instead of waiting until their emotions are stirred.

The greater frankness of speech and openness of manner prevalent today as compared with our immediate past affect the experimental stage of love-making, bringing it into the wholesome atmosphere of accepted things, but also tending to exaggerate the response of some who want to be leaders in everything they do. Because of the reluctance of young people to admit their ignorance in sex matters, it is not uncommon for those who wear the reputation of being most sophisticated to have unsuspected chinks of misinformation in their biological ideas, so that they unwittingly run grave physical risks by carrying their petting to extreme lengths. Occasionally it happens that the girl gives the man the impression that she does not think much of him unless he plays up to her lead, and that she is well aware of the implications of her come-hither attitude and perfectly able to decide for herself when to check his advances or how to protect herself if the episode passes over from casual petting into a more complete form of sex experience; relying on what he supposes to be the greater knowledge of the girl, the man puts all the responsibility in her hands, only to discover later that she was less informed in matters of sex than he, and that he knew pitifully little. In such a case the man may never learn of his misstep, as the girl's pride is likely to prevent her letting him know that she has been overtaken by an unexpected pregnancy. Social workers tell us that the typical unmarried mother whom they help today is much better edu-

ated and of markedly higher social class than in times past.

YOUNG people who think themselves modern in the nonchalance with which they engage in promiscuous necking as distinct from tentative courting are apt to be surprised at the rapidity with which their courtship possibilities diminish. Wasting their time in the desultory pursuit of mere physical stimulation, they squander the years when they are best fitted to attract a mate, and have to show for their expenditure of youthful vitality only an increased appetite for a type of pleasure which their advancing age makes them less and less able to win. The girl perhaps feels that she must "have a good time while she can, before settling down to married life," never supposing that she is in danger of being left high and dry as a permanently single woman unless she accepts the alternative of marriage with a man who does not greatly appeal to her—just because she has ignored her deep craving for a life-mate, while toying with passion alone. The man may persuade himself that he is "in no position to marry" until he has saved a definite number of hundreds or thousands of dollars or attained a salary that he considers sufficient to support a wife and family "suitably"; when this point has been reached he may be so set in the rut of bachelorhood that he continually postpones marriage on one pretext or another until he has lost confidence in his ability to adjust to the strange rôle of a family man. In either case, the man who has waited unnecessarily before marrying seldom thinks of seeking a wife from among his acquaintances of his own age, but goes to the ranks of the younger women, thus narrowing the marriage chances of the women who have stopped to sample life's wares before attending to the serious business of finding a mate.

Although many of our youth use these pre-marriage experiences of passion as a means for temporary pleasure during the years of waiting, without any intention of relinquishing their matrimonial opportunities, it is becoming clear, as the new freedom gets a longer testing, that the girls especially run risk of losing the husband and children their hearts desire by playing with a poor substitute.

IN a period of transition such as the American family is now passing through, experimentation and conflict of ideals are bound to occur. It is easy to exaggerate the practical effect of this on the behavior of young people, but there is certainly among youth who possess social standing a code of conduct talked by some and practiced by others which justifies pre-marriage sex relations. This is in part a consequence of the prevailing pleasure philosophy which colors all social experience and in part the result of the passing of the taboo basis of sex control as the idea of contraception is popularized.

The advocates of the new freedom claim that sex expression is more natural and more wholesome physically, socially and morally than attempts at control or sublimation during their pre-marriage period of waiting. They maintain that it harms no one and gives, through experience, a basis for maturity of understanding and judgment which makes later marriage more likely to succeed. They interpret the code of sex control as merely society's method of avoiding illegitimate children and argue that with birth control there is no longer reason for the former restrictions.

The various stages of sex relationship seem to be: petting, not unlike that carried on by the present generation of adults in their youth when they were courting; petting of a more intimate sort which in the past was contrary to the standards of good taste; sex relations for mere transitory entertainment; sex relations accompanied by temporary comradeship; sex relations in a legal, companionate marriage with the understanding that either person has the right to demand release; companionate marriage with no reservations as to permanence; marriage with the idea of a possible divorce; and orthodox marriage with confidence and willingness to have children.

IN an atmosphere of such anarchistic trends respecting family values what shall we who believe in marriage say to present-day youth, many of them sincerely perplexed as to what course to pursue? An appeal to moral authority is, of course, unconvincing to those who have repudiated our code.

First of all it must be said that the confidence of youth in their freedom from risk in pre-marriage intercourse is, in the light of actual cases of pregnancy, excessive. If the authors' knowledge of pregnancy of extraordinary pathos among girls of social opportunity is fairly representative of widespread conditions, the program of freedom is not so safe as youth assume. Sex relationships also are only in theory easily begun and easily ended by mutual agreement. When affection is already present the pre-marriage relationship by its inherent limitations, in contrast with full fellowship, frequently destroys what had all the marks of true affection; where real affection has not existed there is always the possibility of either the man or woman discovering that his or her deepest cravings are for something passion cannot satisfy and then the inevitable separation brings bitterness and loss of idealism.

The most serious result of the code of freedom is its necessary emphasis of sex in the association of youth and its tendency to retard or destroy the normal development of love. Out of sex attraction civilization has brought forth the affection of men and women for each other and now by stress upon one element in the relationship lovers are replaced by males and females

seeking each other for the mere pleasure of passion. Such a program, once it is popularized, will quickly empty the reservoir of idealism which, stored under the former code, is at present concealing from some the moral risks of the new freedom.

WE adults who believe in marriage need to recognize that social conditions for which youth are not responsible are victimizing them and tempting them to exchange fundamental values for temporary pleasure. Youth today are not merely experiencing the normal difficulties of sex adjustment. On every hand they are artificially sex stimulated. Our generation has learned to capitalize sex and our youth have to form their ideals at a time when a considerable portion of the power to direct the press and popular recreation and other forms of social suggestion is in the hands of persons who so long as money can be made out of sex cravings care not how sex is exploited or with what consequences to human happiness.

Industrial conditions, wasteful educational methods and false standards of living delay marriage while youth are brought under the influence of suggestions that are *sexcing* human nature. Explosive conduct is the natural result. The seduction comes primarily from a materialism which in its spoiling of the natural cravings of youth for love experience and family satisfaction reveals how quickly, if given right of way, it would destroy all spiritual values.

There is a fine but clear dividing line between those young persons who are promiscuous in their petting and those who are looking about the lot with an eye to mating up with the person they find most appealing. "Of course, I go around with a new fellow every few weeks," explained a high school graduate to her country neighbor. "How else could I tell which one I want to marry?" Within three months the forthright Annie was married to one of the promising young men of the village and contentedly adjusting herself to the part of home-maker, untroubled by any longing for the transient attachments of her girlhood.

IN many rural communities, and even coeducational colleges situated in villages, there is a strong code against this type of "shopping around"; the girls and boys pair off for the season's social events and any who lightly shift partners are looked at askance, as having failed to play the game according to its rules. This artificial narrowing of contact between the sexes tends to make the young people take their likings more seriously than is warranted by the depth of their affection. Perhaps Betty and Ted have been "going together" for a year or two when one of them graduates or leaves the village to take up work elsewhere; the feeling that they may never see much of each other

again precipitates an emotional upheaval that is apt to issue in plans for an early marriage of the sort that has little basis for permanent happiness on account of the couple's divergence of deeper interests.

Those who choose their life-mate young are inclined to give an excessively high rating to physical attraction, with the likelihood that when this wanes they discover a dearth of material for a well-knit life together. The fore-sighted young man or woman will try to rule out the possibility of marriage with anyone who does not reveal at least one deep-lying motive, such as ambition or intellectual interest, that has strong appeal for both. The younger the individual, the harder it is to tell what will be the mature expression of the personality, but fortunately its chief trend can usually be discovered by one who is willing to wait until it shows itself.

Modern youth are impatient with the notion that falling in love, to be truly romantic, must result from the purely accidental meeting of a man and woman. "I want to get married," says the girl of twenty-five, "but I don't know any man I'd consider or who would think of marrying me. What shall I do?" After sounding the situation, she either moves to another place or takes a new job that promises an opportunity of meeting a different set of men. The ease with which people can change their residence and occupation today acts to prevent the choosing of a marriage-partner who is not greatly desired, merely because there is no one more attractive in sight. Instead of A's marrying Z on the ground that there is nobody else, A explores a new field or more attractive marriage-possibilities.

NOW that marriage satisfactions are becoming so largely subjective, as a result of the relative fading away of the economic function of marriage, matrimony needs the advantage of something better than mere accidental propinquity as a basis for the selection of a mate. Tradition is hostile to the idea of new and efficient methods of bringing candidates for matrimony together so as to give the individual the opportunity to become acquainted with someone with a background and an attitude toward life in accord with his own.

The old methods developed by parents through the social practices of the past were and are consciously used to direct selection of mating but fail now to meet the demands of present social conditions. There is as much need today, especially in the cities, of finding a way to help youth to come in contact with suitable candidates for life-partnership as there is of educational preparation for family and marriage responsibilities. If youth had a fairer chance to make matrimonial choices, the marriage hazard of the present day would be markedly reduced. We have vocational guidance for the young; why should we not have marriage assistance for them also?

The Economics of Marriage

EMILIE J. HUTCHINSON

OVER ninety per cent of the married women in the United States engage in housework in their own homes, where they work without monetary remuneration. Their services are given in the discharge of a duty that legally they owe their husbands, who in turn are legally responsible for their support. The financial arrangements that actually exist between husbands and wives are varied, as probably everyone can testify. Some women receive personal allowances apart from the funds provided for the common household expenses; some have joint bank accounts with their husbands on which drafts are made as needed; some ask for money as they want it; some charge everything and have little cash or none; some receive their husbands' pay check, and give back to them what they ask for,—the variations of the actual disposition of income are numerous. But underlying the particular financial arrangement is the dependence of the wife for support upon the income of her husband.

There are signs of change in this relation of husbands and wives. Recent census figures show that married women are increasing in gainful occupations much more rapidly than are single women; they are increasing about twice as rapidly in gainful occupations as they are in the general population. Their numbers rose from one-quarter of a million in 1890 to nearly two millions in 1920.

This change is reflected in the interest displayed in "marriage and careers." The *pros* and *cons* of combining work outside of the home with the demands of housekeeping and homemaking are set forth frequently by the written and spoken word. Vocational advisers no longer ignore or dodge the bearing marriage may have upon a girl's choice of work, and their advice is often contingent upon the girl's own attitude toward continuing her work after she marries. The girl herself is beginning to be insistent upon planning her future to include both marriage and a job,—refusing to consider them as alternatives.

COINCIDENT with this vocational flight from the home a lively interest is shown in the matter of women's education. Are we quite sure that the education of women is following the right lines? Does a college education make a young woman dissatisfied with household duties? Does it not only arouse in her a desire for other fields of work, but does it actually equip her to enter them? If so, is the fault with the curriculum? Or with housework? Or with both? Experiments are being made to reconcile the conflicting intellectual interests of the college graduate and

her duties as housekeeper and homemaker; curricula are being organized to prepare her for her "true vocation" in the home; conferences meet to discuss the problems of making a profession of housekeeping. Surely there can be no more convincing witness to the change in the occupational activities of married women than that it has reached a point where it is called to "Halt!" By the time it seems necessary to give that order, it is probably too late to debate whether women should or should not combine marriage and career. The time has arrived to attempt to understand it, and to adjust ourselves to its requirements.

Married women work for various reasons, of which economic necessity, without a doubt, is the most important. The loss in women's productive power within the home in the past century has not been compensated for by the increase in the productive power of men. In the last analysis productive power today means power to secure a money income. However wisely women exercise their functions as consumers in the present-day home, if the income at their disposal will not cover the minimum cost of living the only recourse is for them to turn producers, too. This means either making the home into a workshop or, what is more common, going out of the home to take up women's age-old household tasks in their new abode—the factory.

Economic necessity plays its part with various degrees of urgency in different occupational groups. Even where the plane of living is above the struggle for the mere essentials of existence the wife's contribution to the family income may be necessary to secure a higher standard of material comfort, more cultural opportunity for herself and husband, educational advantages for the children, more satisfactory provision for their health or recreation, or help in the care of the house, in order to release more time for companionship with her husband and children. In our present money economy where the elements of "the good life" are coming to depend largely upon purchase, the wife who works from financial need may be motivated by the desire for spiritual no less than for material values.

ANOTHER point of great importance in the work of married women is the fact that the occupation of home making and housekeeping is not a full-time job for the woman of average health and energy. Especially in our urban communities, housekeeping has been reduced to a matter of, at most, half-time work. Adding to this release of time and energy are the diminished demands of children in the small family system so characteristic of all but the lowest income

groups. The result has been that leisure time and energy have found an outlet in varied forms, religious, philanthropic and social.

One class of married women have been happily exempt from defending or explaining their gainful employment, the highly gifted women artists, writers, musicians, actresses. No one would expect a Louise Homer or an Ethel Barrymore to stop singing or to leave the stage when she married. This concession has been commonly made to all professional women. These are the ones who bear the brunt of the responsibility for stirring up unrest among other women who, it is assumed, are without any warrant in really wanting to do anything other than look after their own homes and families.

Now I think it not at all unlikely that many married women who are working in offices or shops or even in factories find enough personal satisfaction in the work they are doing to give it up with regret. Many who leave their positions at marriage return to them after a short time. It may be that regular habits of work and the social atmosphere of the office or shop have been poor preparation for work in the home, or it may be that in itself they "hate housework." Housework must now compete with the alternative occupations that are open to women. Domestic service as a paid occupation for women is losing ground in comparison with other work. Is it possible that those who have been doing it for themselves wish to desert it too? Not only possible, I should say, but probable, in view of the varying capacities and temperaments of women. It has frequently been pointed out that not every woman is a born housekeeper any more than every man is a born carpenter.

It may be, too, that many young women find the longer they are accustomed to their own pay envelope the less easily they submit to the necessity of asking their husbands for money. They miss having money that in a peculiar way is "their own." To many natures this dependence is intolerable, by others it is accepted, but not without difficulty.

VIEWED from a social angle, the employment of married women outside of the home is a phase of the occupational differentiation that goes on in the progress of society to higher stages of civilization. Specialization and division of labor have been extolled from the time when Adam Smith gave them primacy among the "causes of improvement in the productive powers of labor." In sweeping terms, Muller-Lyer affirms that "from an economic standpoint, civilization is nothing else but the differentiation of men into callings." The fundamental truth in this assertion will hardly be challenged. To give even the barest outline of the differentiation of human labor would go beyond the limits set for this paper. I am here concerned only

with the suggestion that the employment of married women in occupations outside the home may be the final stage in that great process. Time alone will test the validity of this hypothesis. At the moment one can only speculate on the outcome. Obviously the future course of the gainful employment of married women will depend upon the relative strength of the favoring and of the opposing influences. What seem to me the most important factors making for the increase in the number of married women at work have already been pointed out—financial necessity, need for self-expression with opportunity to realize it, and desire for economic independence.

WHAT of the opposing influences?

Women there have always been who did not sympathize with the efforts to change their social and economic position. Feminism in all its phases has had to reckon not only with opposition from men but with a more formidable opposition in some respects from women themselves. There are women whose husbands can support them in luxury, women who have never made their living outside of the family circle, women who look upon gainful work as primarily belonging to men. They are likely to pity the woman who must support herself and to disapprove of the woman who works for money if she does not have to. The numbers of women in this group are small, but their social prestige gives them considerable weight. They perpetuate the tradition of "the lady"—witness to the wealth that can afford her support in idleness.

A much more important group from every standpoint are the women who do their own housework with little or no help. Many of them have supported themselves before marriage, but with no thought that they would continue to do so afterwards. They enjoy the experience of having homes of their own—they enjoy housekeeping. Financial limitations there may be, but these are not serious enough to result in anything more than an urge to do the best they can with the family income. They turn no adhesive backward looks at the positions they left and the economic independence they gave up at marriage.

THERE is another type of woman who does not really like housework but who seeks no employment outside of the home, primarily because she can save more by doing the housework than she can make by taking a position elsewhere. The positions she might fill will none of them pay enough for her to substitute at home. Whatever else may be charged against domestic service, poor pay cannot be included in the indictment, and many women who figure up what they must pay to be free to work outside of their home get a new perspective on their own economic value as housekeepers. The way out of the situation for many

women of this type is part-time work—that compromise which a woman can make with her vocational interests and her home duties. These are what an economist might call the “marginal” women. They are the ones who, with just a little more earning capacity or a little more active dislike of “staying at home,” would add to the numbers of married women gainfully employed.

With all that can be said about the way housework has been simplified, there still remains a certain amount to be done, and it will continue as long as we live our family life in independent households. But the question of who shall do it could be easily answered if it were not combined with the more important and more difficult matter of child care.

Child-bearing has always been a decisive factor in women's economic activity. It appears to be a plausible explanation for the earliest division of labor between the sexes, and throughout the centuries in which the home was the real center of economic life it has come to seem in a special sense women's “place.” The peculiar difficulties created by this situation for women who work outside of the home are familiar to everyone. As for the question of woman's place, one can hardly keep a straight face and repeat the time-worn phrase. Child-bearing—that is another matter.

Although women continue to be regarded primarily as mothers—past, present, or future—we cannot ignore such progress as has been made in their status as individuals. It was natural that the change should come first in the circumstances of the “spinster.” The distinction between the status of the married and the single woman was one of the most striking features of the English common law. Legally, the single woman was entitled to practically the same civil rights and privileges as men. Actually, she did not enjoy these advantages because of her subordinate position in the family, and her restricted chances of earning a living in any other way kept her a hanger-on in the family circle. By the end of the nineteenth century her position had greatly changed. A variety of occupational opportunity had freed her from her status of “poor relation,” and no conflicting duties stood sternly in the way of her gainful work—until she married.

COINCIDENT now with the increasing employment of married women is the declining birth rate. The small family group is affecting in significant and far-reaching ways the emphasis that has been placed upon motherhood. “What right have you to talk about motherhood?” remarked a friend of mine who herself has had nine children to her granddaughter who thinks two is all the family purse will support. Less frequent child-bearing is leaving women with more time and energy to which the nursery school adds by taking at least part of the care of the child almost from infancy. The

free hours that many a mother has looked forward to “when the children go to school” are coming at an ever earlier time. The free years that she can count upon to do what she would like to do “were it not for the children” find her with health and energy to realize to some extent her desires. No longer does she seem fated to find in the activities of her children the vicarious satisfaction of her own youthful ambitions.

In these circumstances it is obviously impossible to argue that women must, for the sake of the race, go on choosing between marriage and gainful work. Whatever soundness that choice has had in the past must yield to such conditions as make it unnecessary. These conditions are forcing a new evaluation of women by men, and by women themselves, not as mothers but as human beings.

IN view of the responsibility for the present divorce rate that has been charged to women's economic freedom, it seems strange, perhaps, to suggest that the economic independence of married women may prove a most important stabilizing influence in family relations. Yet I believe there is reason for this opinion. The change in the family economy of the past century which gave to women the rôle of consumers forced them into an economic independence that, with negligible exceptions, they had never known. Until the past century they had had at least equal importance with men in the home. The household economy was based upon a division of labor, not upon a division of function. Families were held together largely by the mutual need of their members as a producing unit. The satisfaction of their common wants required their combined services. How the industrial revolution broke up this economic organization is a familiar story. For over a hundred years it has had its consequences in the central problem of family adjustment to the new economic order. In this process there has been more social concern about the woman who had to combine gaining a livelihood outside of the home with the care of the household than for the consequences that it had upon the economic status of those women who did not leave the home. Much more concern has been shown about those women who chose to leave their husbands now that there were other ways of supporting themselves than about those women who remained to wrestle with the problems of the consumer.

It is a curious fact that during the past century, when women have become almost as dependent upon their husbands as their children are, outstanding progress has been made in changing their legal and social position. Under the common law, the economic status of the married woman was practically that of a slave. Her legal personality was lost at marriage. She had no control of her real or personal property, nor could she make a contract. Her husband was entitled to her

company and services and he could collect her wages just as he could for a minor child. He was required to support her, as he was his minor children, in a manner consistent with his income.

Their partial emancipation from this status, their winning of educational opportunity and political enfranchisement—these changes have carried women far from their position of subordination to men to one ap-

proaching the equality of comradeship. If, as it would appear, they are able to recover the economic position they had before their work went out of the home, a new basis of family life is ahead. New and yet old. The joint economic responsibility which has held the home and family together in the past may prove again a binding tie in the family of the future.

When Marriage Fails

EARLE EDWARD EUBANK

OF every sixty-nine marriages in the United States, ten are terminated in the dark shadows of a divorce court.

Since this is the average for the country as a whole, the scale is necessarily higher than this in many states. We find Maine, for example, with ten divorces for every fifty-two marriages; Indiana, with ten for every fifty; Oklahoma and Ohio, with ten for every forty-two; Wyoming, with ten for every thirty-seven; Oregon, with ten for every twenty-four; and Nevada is barely breaking even with ten divorces for every ten marriages.

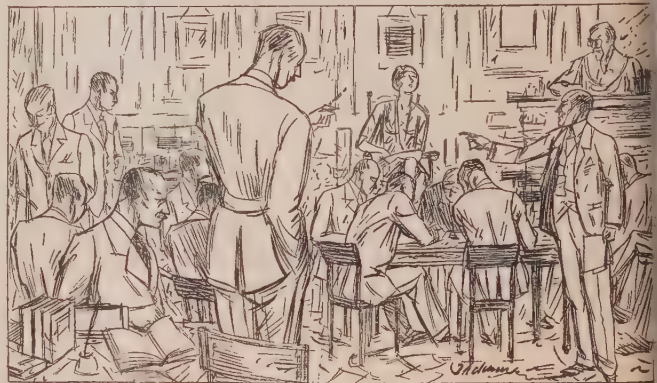
If we once believed excessive divorce to be confined to a few states the figures issued by the United States Census Bureau for 1924, from which the foregoing are taken, must dispel that notion. Northern, southern, eastern, western and central states are alike affected. Rural states with no large urban centres compete with those of large city populations. Those who boast a large native born population rank right along with those with a large foreign element. "Catholic" states and "Protestant" states tell the same story. In every state except those whose laws make divorce difficult or (in the case of South Carolina) impossible, the tidal wave of domestic disruption sweeps on.

Each of the more than 175,000 divorces granted in the country per year means a broken home, a disrupted family. But that number by no means includes the full roster. If we could add the desertions which do not get into the statistical tables, the figure would be much higher. Nor does this allow for the many families where husband and wife are going through the form of living together, but under conditions of unhappiness and tragic incompatibility.

What is worse, this tidal wave is steadily rising. The rate for this country—long ago far in excess of any modern nation except Japan, whose ratio we have exceeded since 1916—is nearly twice as high as it was twenty years ago, nearly three times as high as forty years ago, and over four times as high as it was sixty years ago in 1867, when the first national compila-

tion was made. That the future will show further increase cannot be doubted.

Possibly there is gloomy comfort in noting that family disruption is nothing new. Centuries ago Rome found herself engulfed in a tidal wave of domestic breakdown. Seneca cuttingly commented that there were certain persons in Rome who recorded the passing of the years not by the calendar, but by husbands. Martial, who would have made a great newspaper "column conductor" had he been living in our day, tells of a woman who had had ten husbands. Juvenal reports another who, in the brief space of five years, had married and divorced eight men—an average of somewhat less than eight months to each. The record case, however, is that given by St. Jerome, of a woman married to her twenty-third husband, she herself being his twenty-first wife.



The family, says Edward Westermarck, is as old as the human species; it has existed from the beginning of the race and has been found everywhere. But if man has always had a strong desire to mate, he has also upon occasion had an equally strong desire to escape from his mate. Provision for the severing of domestic ties has therefore been as widespread as the provision for creating them. Whatever judgments we may form concerning family disintegration must be in the light of its appearance as a universal phenomenon in human relations.

Recognizing that circumstances and conditions sometimes arise under which it is best not to continue the marital bond, the questions before us in this paper are, *how* and *when* should marriage be broken. The first of these is primarily a question of *jurisdiction and authority*: who shall decide so grave a question? The second is a question as to what conditions should warrant the authorization of a decree: what are the *grounds* which justify the breaking of marriage? Let us consider these in turn.

I—Upon Whom Should Authority Rest for the Divorce Decree?

IN the past, four positions have been taken in regard to this question, of which any others are but variations.

The first position gives the power of decision to the dominant member of the union, usually, but not always, the husband. Often this power was absolute, the other member having the privilege neither of hearing nor appeal. Moses permitted the husband to "put away" his wife. The distinguished Swiss scholar, Bachofen, in his volume "Das Mutterrecht" gives many groups among which the tables were reversed, the decision resting in the hands of the wife.

A growing sense of justice eventually led to a softening of this absolutism. While the determination of divorce was still allowed to one or the other, it was hedged about with certain conditions without which divorce would not be countenanced by the group, which somewhat protected the weaker member. The principle, however, remained the same, viz., that the decision as to divorce rested with the *head* of the family.

The second position was that taken by the Church when it became the dominant voice in Western civilization. Marriage, it declared, was a sacrament, divinely ordained, therefore, divorce was not a matter to be decided by any secular voice. "What *God* hath joined together let not *man* put asunder." As a divine institution both the entering into and the dissolution of marriage must be decreed of God, whose decisions are rendered through the instrumentality of the Church, His especially designated agency among men. Throughout the Middle Ages in Europe this was the accepted authority; and among Catholics the Church is still regarded as having the final word in the matter.

The third position is that society itself, rather than the individual, or any group within society, shall have jurisdiction over marriage and divorce. Expressing itself through law and government, the State embodies society in its legally authoritative form. The will of the individual must therefore be subordinated to that of the State.

The fourth position is that marriage, like any other contract, is primarily a matter of agreement between two parties concerned. Mutual consent may dissolve

other contracts; it should be allowed to dissolve the marriage contract.

The present law of Soviet Russia is a combination of the third and fourth. While recognizing the practical necessity of officially recording marriage and divorce in the courts, it holds that where there is mutual consent it is mandatory upon the state to grant the decree. Where divorce is sought by one but not by both the court must still grant the decree, but may define the terms of readjustment in regard to property or children.

Marriage considered as a purely personal contract dissoluble by mutual consent is being urged by an increasing minority of people as one way of dealing with domestic difficulties. Havelock Ellis, Bertrand Russell, H. G. Wells and others declare that society is not involved unless there are children, and that where there are no children the law need take no cognizance of marital relations. From the standpoint of some of the most thoughtful students of sociology this is untrue. Society is as much concerned with the attitudes and behavior of its members as it is with the fact of offspring. Whatever affects individual thought and action also affects society, and is therefore socially significant and properly subject to group control.

What a sublime inconsistency, moreover, for the state, which examines most carefully into one's qualifications before granting him a passport for a summer trip abroad, or for casting a ballot, or for setting up in a place of business, to say of so grave an act as marriage that it may be terminated at the will of the contracting parties, and that the state should exert no judgment!

II—Upon What Conditions Should Divorce Be Granted?

WHEN we come to the question of the grounds that justify the granting of a divorce we encounter an even wider range of opinion than in regard to that of jurisdiction.

The most absolute position possible is that of South Carolina, which permits divorce for no cause whatsoever. This position is held by many religionists. Granting that there are circumstances which may make it inadvisable and even wrong for husband and wife to continue the impossible task of living together, they still maintain that absolute divorce should not be allowed, but only legal separation—*divortium a mensa et thoro*. While the Roman Church occasionally declares that certain marriages are null and void because improperly contracted, her official position through the centuries has consistently been that she can approve no dissolution that permits remarriage. This was the law in England until the reform acts of 1858.

The first step away from this extreme position was that taken by certain of the post-Reformation bodies,

which granted divorce on only one ground, the "scriptural" ground of infidelity. This is the law in New York today. The principle underlying this concession was this: that while the bond should not be severed at all such an act does in reality break the relationship. In such a case, then, divorce merely recognizes and legalizes the *de facto* status of an already broken marriage bond.

Since the Reformation, however, and especially in Protestant countries, the civil statutes have increasingly taken a more generous attitude. This has manifested itself in two ways. First, by the enlargement of the legal grounds. The major additions are those of cruelty, desertion, drunkenness, and non-support; but various others have been added until the total number of different items to be found among our forty-eight states is about fifty.

The second way is in the interpretation and administration of the law. A number of judges virtually take the position of the Russian law, viz., that when a couple are agreed that they do not want to remain man and wife the judge has no moral right to deny a decree of full and unconditional divorce. "Incompatibility" becomes a blanket term to cover almost any degree of displeasure in each other, from the most trivial lovers' quarrel to extreme cruelty. Where the bench interprets and administers the law in such a way it is obvious that we have a situation virtually equivalent to divorce by consent.

Returning to our query let us again ask, when—if ever—should marriage be broken? Shall we agree with the conservative extremists who answer "Never! Marriage is a divine institution, not to be broken under any circumstances!"? Shall we agree with the extremists at the other pole, that marriage should not be insisted upon a moment beyond the point where either member desires freedom? Or is there some in-between point on which we can fairly cast anchor?

Perhaps an answer is to be found in re-defining the functions of the family. As I see them, there are four fundamental objects which marriage seeks to fulfil:

First: *The propagation of the species.* While of course biologically children may be born as well out of wedlock as within, it is safe to assume that as a general rule those born of unmarried parents are unwanted. That accidental and undesired children are often born of married parents is true; but in general the thoughts of those who wed are "childward."

Second: *The protection and care of the members of the family, and especially of the offspring.* The experience of the race has found no adequate substitute for the home. The home as an economic entity, and as a group of persons united by affectional bonds of peculiar strength, gives an interest and a security which is rarely found in any other relationship. Because of this the whole trend of modern social service in regard to the

care of dependent children is to find for them a foster home when a parental home is lacking.

Third: *The socialization of the members of the family, and especially of its children.* The family is little social world of its own. Here, more effectively than anywhere else, are to be learned those elementary but basic lessons in adjustment of persons to one another, and in the fine art of living together, without which that peculiar complexity known as human society could not continue. Once more, we are confronted with the age-long experience of mankind that no effective alternative for the family can be found in this socializing process.

Fourth and most important of all, spiritually considered: *The life enrichment of the members of the family.* This function could not come to fruition so long as women and children were considered as mere property. Not until emancipation gave women a status of equality with their mates, and their own altered attitudes, together with educational opportunity, made it possible for them to be companions of their husbands, could this fourth objective be attained. One of the glories of modern civilization is the creation of a situation in which men and women upon marriage can become spiritual comrades and co-equal participants in a fellowship of the fruits of affection.

The four functions of marriage above listed may be reduced to this single statement: *The purpose of the human family is to bring into being, to conserve and to develop human personality.* It is impossible, of course to define this mysterious and elusive thing, just as it is impossible to define life itself; but we recognize it as that element in the human being which gives validity to his existence. In spite of its limitations and defects which are all too apparent, the family more adequately fulfils this great, complex purpose than does any other human institution. As such it is in truth "divine," being born of "the nature of the world and of man." And marriage is the formal expression of individual and social sanction of family life.

When, then, may marriage be broken? *Only at the point where its continuation is a genuine, irremediable and permanent violation of the personalities of its members.* Not otherwise!

Generalizations as to when this point has been reached should be guarded with care. Ordinarily there would seem to be *prima facie* evidence to that effect when either member of the union seriously neglects the responsibility of care and protection; when either persistently refuses to live with the other; when there is genuine cruelty or outrage; and when there is infidelity. One does not need to look far, however, for evidence of the fact that many times a plausible justification along these lines is written into the record when there is no such justification in fact. This state of affairs is so notorious that students of divorce statis-

do not pretend to accept them at face value upon this point, but sharply distinguish between real and alleged grounds of divorce.

These listed do not constitute the area which is ordinarily debated, however. The point of honest perplexity is in the borderline cases, where there has been no overt act of faithlessness nor abuse nor neglect, but where there is a sustained unhappiness in their life together. Here no general statement can be made. Certainly we cannot insist that those who find marriage a permanent misery, whatever the cause, shall continue in the form of an intimate fellowship which does not in truth exist. Yet a too ready acceptance of the situation as hopeless, without a persistent and conscientious effort to change the condition, is responsible for many an unwise and unjustifiable decree of release. Here where our social attitudes and whole social organization exhibit great weakness. Education as to the responsibilities of wedlock, and individual character

building to fortify the human spirit against yielding to the strain which marriage inevitably involves: these should both precede marriage and continue through it. If and when, in spite of this, incompatibility arises no such drastic action as divorce should come until there has been every possible effort to bring about adjustment, either through removing the cause or rising superior to it. Some Courts of Domestic Relations are now successfully experimenting with marriage adjustment. A wise and experienced counsellor can often act as an adjudicator between man and wife, and lead them into a harmony which, through ignorance or unwillingness, they would be unable to reach alone. Here is an almost untouched field which merits further extension. Certainly the evidence is conclusive that it is not wise or expedient to leave the final decision to the husband and wife alone, for their sense of grievance and their biased attitudes preclude fair judgment.

Books on Love and Marriage

Family Problems

WHOLESONE," that is the word! "Sane," "constructive," "sound," "adequate," "fair," those are other possibilities. "Obvious" is sometimes a temptation although surely not well justified.

Social Problems of the Family, by Ernest Groves,¹ is a textbook. There is something of the class room assignment in the very title. Are there any problems of the family that are not "social"? The word does indicate, however, the strength of the book. It is the family viewed by a sociologist. He knows his social institutions and social adjustments and social forces and social results and social problems, and social significances. The consequences of moving pictures or World Wars or quarrelsome parents fit into academic realms so much more readily if they be but christened "social consequences." This need not limit the range of problems and solutions evaluated. Here are the interesting comments of anthropologists upon primitive families, the psychological urges, the economic factors which bear upon the family, legislation, sterilization, journalism, education. All of them may be viewed as related to the social problems of the family.

The author endeavors to keep clear of the emotional reactions and sentiments which, as he points out four times in the first ten pages, so often hamper the really scientific study of the family. He seeks to achieve a detached objectivity which views the whole situation and is not the partisan of any particular theory. In large measure he succeeds. All around each topic he proceeds, pointing out that some think this and some think that, and sometimes this results and in certain cases something else has happened. The textbook tread is expected to be tempered, calm and regular.

The evidence offered upon each question is naturally more determined by the evidence available than by the needs of the question. Upon the increased divorce rate which many would admit

without argument, there are offered pages of statistical tables. Upon the problems of courtship or child training generalization is apparently based only upon occasional observations. Points are illustrated, not inductively determined. Upon some of the most moot matters, even illustrations fail and sheer dogma must apparently suffice. Witness (p. 184) "The losses that would result are so obvious that the program of free marriage is never likely in America to advance beyond a purely theoretical discussion to the point where it would reveal its social unsoundness by the testing of practical experience."

Professor Groves is not entirely blind to some of the values in milder proposals for family readjustment. In the companionate, for example, although he deprecates the large emphasis which it places upon pleasure and upon sex, the self-centered attitude which it reveals, and its "arrested" character, he does see an advantage in that it places upon some, unwilling or unable to enter marriage, a broader social responsibility than single life would require. He appreciates the value, to children, of being wanted. He feels that the companionate may be for many a prelude to the more desirable home with children. He recognizes that married couples cannot well be "scolded, tricked or bribed into parenthood," but are "likely to choose the easier, safer, and freer companionate, preferring to keep their union on the sex and comradeship level rather than undertake the burdens that befall parents." He states that "for many, the companionate is to be the desirable, even the conscientious type of family." But after all is said, even though the people concerned never realize their loss, he would regard the companionate not only from the viewpoint of society, but from that of the personality-growth of husband and wife, as a social arrest.

It is remarkable that so much good sense can be written about the modern family, with so few statements to which competent persons will object. Perhaps economists would find certain generalizations about the position of women a bit hasty. Certainly some psychologists would regret the sweeping acceptance of some of the hypotheses of the "new psychology," evidenced by occasional

¹ Published by J. B. Lippincott Co. Through The World Tomorrow Bookshop, \$2.50.

references to the "causes" of adult personality patterns in early childhood experiences. The treatment of "petting" is inadequate from almost any point of view. But these are minor. By and large and almost all the time, whether the topic be the happiness of savages, the results of woman suffrage, family budgets, legislative programs, delinquency, child-training, or co-education, the treatment will leave everyone feeling that within the limits of space, the consideration has been fair and adequate.

The appendix offers, for each chapter, an excellent list of references, some very stimulating questions for discussion and topics for student reports. It is refreshing to find the treatment of the family in fiction and in plays given special attention in the reference reading. At almost the very end is a suggestion to the instructor about organizing the course, which is so good that it awakens the hope that some at least, of those teachers who use the book as a text, will happen upon this passage before the end of the course.

GOODWIN B. WATSON.

Recent Fiction Discusses Marriage

FIVE recent novels, advertised as important to our thinking on love and marriage, all, quite unconsciously, I believe, emphasize the necessity of two persons functioning as progressively integrated individuals if marriage is to be successful.

Red Love,¹ by Alexandra Kollontay, purports to discuss man, flanked by the woman of yesterday and the woman of tomorrow, struggling to understand himself, yet never succeeding. It is a well-written and penetrating story of a self-supporting girl, with a real social passion, who follows the path which the majority of men go. Society demands of her ability to respond to the social duties of a citizen. Through it runs a discussion of free marriage.

Ernest Pascal, in *The Marriage Bed*,² has written a defense of marriage as an institution in which sex has its part; of marriage as a personal relationship, which, to survive, must be more powerful than sex.

Christopher Ward has made a study of the modern woman in relation to love, marriage and the new ideal of individual expression in his book *Starling*.³ He asks and answers, through a gifted, educated, socially accepted young woman, to what extent does marriage require a woman to sink her individual existence? What, if anything, makes the tie of a loveless marriage binding? The questions he asks are universal, but he does not solve them in principle. He uses situations which save his character, but could not be manipulated for others.

In *Andy Brandt's Ark*,⁴ Edna Bryner uses an interesting device. Her study is made through the eyes of Andy Brandt, a young woman who has, by her own efforts, built a life of work, love and happy marriage. This enlightened Andy is made to go back into the tangled and tyrannizing emotions of her family's life in an effort to help them.

The marriage-career issue is used in *The New Poor*,⁵ by Clarissa Fairchild Cushman, to illustrate the economic difficulties of marriage among the professional, particularly the professorial classes. Since the protagonist has a job rather than a career, the story remains unconvincing. But the description of the struggles of the "white collar" class to maintain their culture and poise is

sincerely and vividly presented and gives merit to an otherwise illogical book.

Of the five *Red Love*, *The Marriage Bed* and *Andy Brandt's Ark* are the best discussions and the best writing.

AGNES A. SHARP

The Family Wage System

IN no country in the world are minimum rates of wages sufficient to enable an unskilled worker to support a wife and three children in comfort. To increase the wage scale adequately would place an excessive burden on industry and would give un-married workers an unfair advantage. In order to cope with the problem, experiments are being made in many countries with supplementary wages for each additional member of the family. Mr. Hugh H. R. Vibart, in his *Family Allowances in Practice*, has brought together the results of a valuable survey of experiment along this line in Belgium, France, Germany and Holland. (Published by P. S. King and Son, London. Through The World Tomorrow Bookshop, \$2.75, postpaid.)

K. P.

The Legal Side of Birth Control

IF there is anyone in the United States thoroughly familiar with the legal aspects of voluntary parenthood that person is Mary Ware Dennett. Mrs. Dennett's new book, *Birth Control Laws*, embodies the knowledge gained from a six years' campaign in Washington for the removal by Congress of the restrictions placed on contraceptive information through the zeal of the venerated Anthony Comstock. The book answers, in its detailed 300-odd pages, such questions as: "What sort of laws have we now?" "what changes in the laws have been proposed?" and "what sort of laws do the people really want?" (Published by Frederick H. Hitchcock, New York. Through The World Tomorrow Book Shop, \$2.50 postpaid.)

D. A.

Occupations for Women

A DISCUSSION of work and occupations for women outside of the home has a place in this number on marriage. A new study of opportunities and fields of employment for women has just been edited by Dr. O. Latham Hatcher of the Southern Woman's Educational Alliance. The book is intended as an aid to all those who advise girls in the choice of occupation and for the use of young women themselves. There are twenty-eight chapters on the leading occupations, followed by impartial statement of the necessary training, personal qualifications, with a careful survey of the income to be expected, and other advantages and disadvantages of the occupation. It is recommended as a terse yet complete statement of what women who want or need to work have before them. (Published by Southern Woman's Educational Alliance. Through The World Tomorrow Bookshop, \$3.50.)

A. A. S.

Love's Coming of Age

EDWARD CARPENTER wrote this book in 1896. Vanguard Press now reprints it as one that "has won its place in history." It is a pioneer work on sex, the emancipation of woman, the family, and related topics. While still astonishingly up-to-date in parts, it stands as a mile stone by which we can measure the changes of the last thirty years. (Published by the Vanguard Press. Through The World Tomorrow Bookshop, 50 cents.)

H. C. E.

¹ Published by Seven Arts Publishing Co. Through The World Tomorrow Bookshop, \$2.50.

² Published by Harcourt, Brace. Through The World Tomorrow Bookshop, \$2.

³ Published by Harpers. Through The World Tomorrow Bookshop, \$2.

⁴ Published by E. P. Dutton. Through The World Tomorrow Bookshop, \$2.50.

⁵ Published by Harpers. Through The World Tomorrow Bookshop, \$2.

Marriage and Careers

THE report of a study made for the Bureau of Vocational Information by Virginia MacMakin Collier of one hundred cases of women who are wives, mothers and homemakers and at the same time professional workers. An examination of the general conditions, factors and trends which control this phenomenon. The principles which guided the choice of the cases reported were: women engaged in professional work for financial return, who were married and had both children and husbands with whom they lived, and representatives of as many different kinds of professional work as possible. There is a chapter on the motivating causes behind their activity. (Published by The Channel Bookshop. Through The World Tomorrow Bookshop, \$1.)

A. A. S.

The Homemaker's Job

THE idea of suggesting that the introduction of modern scientific management methods of the factory to housekeeping will further the ideals of homemaking is apt to arouse a katydid chorus of "It can"—"It can't be done." Anticipating this, Mrs.illian M. Gilbreth in her book, *The Homemaker and Her Job*, not only outlines the methods by which it can be done but gives chapter and verse to illustrate how it has been done. The book is at once unique, provocative, and stimulating. For housekeepers and homemakers who cannot go with her all the way, Mrs. Gilbreth's book offers at least a point of departure for new and satisfying experiments in the home. (Published by D. Appleton and Co. Through The World Tomorrow Bookshop, \$1.75.)

V. K.

The Metaphysics of Marriage

COUNT KEYSERLING'S philosophy approximates Buddhism. He moves familiarly among universals and eternal. He shares the Hindu ideal of perfection which is purely mental. In *The Book of Marriage* he has put together 26 essays by 24 writers, trying to make marriage fit into his scheme. The result is over 500 pages of weird and largely unreal philosophizing. Havelock Ellis, Beatrice Hinkle and a few more keep their feet on the ground. Many of the others have left the earth completely and must be near Betelgeuse by now. It is only fitting that an essay advocating celibacy should be included. (Published by Harcourt, Brace. Through The World Tomorrow Bookshop, \$5.)

H. C. E.

Woman's Rights and Obligations

LAW for Wives and Daughters, by Henry Wynans Jessup, discusses and explains the status, rights, duties, liabilities and risks of a woman under the law in respect of her age, her body, her brains, her money, her business and her relations to others, as daughter, wife, mother, employer, employee, principal, fiduciary, beneficiary, etc. The book is written simply and directly and should help every woman to know how to proceed in all matters of business and money matters. (Published by Macmillan. Through The World Tomorrow Bookshop, \$2.50.)

A. A. S.

Family Disorganization

ERNEST R. MOWRER has made a significant contribution to the methodology of social science in this volume. His is a critical examination of our presuppositions about the family and of the methods whereby we have arrived at them. His analysis of the validity and interpretation of available statistics and of the case-study method of approach to the problem of family disorganization will influence future research studies. (Published by the University of Chicago Press. Through The World Tomorrow Bookshop, \$3.00.)

A. A. S.

Reading List on Marriage

- The Drifting Home*, by Ernest R. Groves. Houghton Mifflin.
Wholesome Marriage, by Ernest R. and Gladys H. Groves. Houghton Mifflin. (Ready in September, 1927.)
Wedlock, by Jacob Wassermann. Boni and Liveright.
The Science of Human Relationships, by Hornell Hart. Henry Holt and Co. (Ready in the fall of 1927.)
Sex Expression in Literature, by V. F. Calverton. Boni and Liveright.
The Gospel of Evolution, by J. Arthur Thomson. G. P. Putnam's Sons.
A Short History of Marriage, by Edward Westermarck. Macmillan.
Concerning Women, by Suzanne La Follette. Albert and Charles Boni.
Men, Women and God, by Herbert Gray. Association Press.
The Revolt of Youth, by Ben Lindsey. Albert and Charles Boni.
Women's Problems of Today, by Leonora Eyles. Labour Publishing Co., London.
The Medical, Social, Economic, Moral and Religious Aspects of Birth Control, by S. Adolphus Knopf, M. D. American Birth Control League.
The Evolution of Woman, by G. W. Johnson. Robert Holden and Co., London.
The Outline of Marriage, by Floyd Dell. The American Birth Control League.
Sex and the Love-Life, by William J. Fielding. Dodd, Mead and Company, New York.
The Doctor Looks at Love and Life, by Joseph Collins. Doran.
Love and Greenwich Village, by Floyd Dell. Doran.
A History of the Family as a Social and Educational Institution, by Willistine Goodsell. Macmillan.

AGNES A. SHARP.

Valuable Books on Religion

Christianity and Social Science: A Challenge to the Church, by Charles A. Ellwood—\$1.75. A discussion of the social pattern of a Christian civilization. Have you read Chapter VI on The Principle of Reconciliation? It should be read by every reader of THE WORLD TOMORROW.

The Reconstruction of Religion, by Charles A. Ellwood—\$2.25. A text-book of the New Reformation.

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OF GENERAL INTEREST BUT OF SPECIAL WORTH

The Story of America

IN one sense history grows constantly more complex. The army of patient researchers bring to light such a mass of diversified facts that the careful student, mindful of the "chastity of history," fears all generalization. On the other hand, Clio is fortunate enough to find now and then a thoroughly competent synthesizer, with full knowledge and vivid imagination, who ventures into interpretation. Of the latter class are Charles A. and Mary R. Beard in *The Rise of American Civilization*.¹

The Beards have done a magnificent job. In 1,600 pages they have brought together the story of the rise of the United States from a haven for refugees and adventurers to world empire. The conventional outline of political history has disappeared. Instead, the economic life, of which statesmen and politicians are considered merely spokesmen, is boldly put to the fore. The intellectual and cultural history of the country also occupies a prominent place in the picture. Thus in scope and emphasis this is an outstanding example of the "new history."

The Beards have written an adult book. It is not an "outline" intended for publishers' or authors' profits; nor is it addressed to children. It will appeal only to mature minds. Some histories of America are so "patriotic" that one invariably feels guilty reading them while seated, and constantly jumps to salute the flag or sing the national anthem. The Beards assume that one can tell of America without an appeal to romantic nationalism.

It is likewise a scholarly work. State papers have been studied by the acre and the astonishing mass of new materials which has seen the light within the last quarter century has been carefully utilized. Important monographs are noted in a single sentence and the life work of industrious searchers is summarized often in a paragraph. And to these facts the Beards have brought a culture deeply rooted in the best the world has produced.

The work is also realistic. The whole deadweight of the national mythology is cast over board. For example: two-thirds of the American Presidents have been unimportant. Their names appear very sparingly, some of them only in a list, while the leaders of industry and business, like the Rockefellers, are put to the fore. Or take the great American "heroes." Washington comes through well enough, though far from the Gilbert Stuart fossil imagined by so many. Lincoln fares not so well. Though he "knew the sadness of things" he was "an astute politician rather than an idealist or a doctrinaire." Daniel Webster is simply annihilated. The Beards are also realistic about the wars of America. While military affairs and generals are relegated to a very subordinate place, the causes of conflict are bared without false consideration for America, and the propaganda and suppressions of war time are vividly detailed.

There are many notable things in these two volumes. Of first importance are such treatments as the origin of the American

Revolution, in which the facts call neither for a pull at the Lion's whiskers nor a triple hurrah; the background of the War of 1812 which is ascribed to the American farmer; the Civil War, called here the "Second American Revolution," because its cause was neither slavery nor states' rights, but the bitter rivalry between King Cotton and the Southern planter aristocracy, and the capitalists, bankers, industrialists and free farmers, and its importance lies in the victory of the latter; the story of American agriculture and its influence on the rest of the world; the story of grasping American imperialism; the fascinating history of the Supreme Court, showing that body committed to the shifting economic doctrines of the day; the background of the Dred Scott Decision and of the cabalistic language of the Fourteenth Amendment; the insistence of constant interaction between America and Europe despite isolation doctrines. Of important guiding principles the following are worth noting: that economic interests in America are sectional or better, apply to groups or classes, but not national and all-embracing (e.g., the tariff); that political parties represent economic interests; that minorities have effected all important changes.

It should be added that the book is a joy to read. Not only are its pages invariably lively, but if you are equipped with a sense of humor you will need to take "time out" to recover from uproarious laughter. Hamilton, for instance, refuses Franklin's plea for daily prayer in the Constitutional Convention with the rejoinder that they were not in need of "foreign aid." A war rejoices in 1875 at the federal promise of redemption of the legal tender notes then outstanding, because now "he knew that his redeemer liveth." McKinley justifies his seizure of the Philippines with a vision from heaven in a sleepless night. Olney sends a note to England on Venezuela so boastful that it puts to shame both Muenchhausen and Horribilicribrifax. Roosevelt denounces the Catholics as non-Nordics.

English history has its classics like Macaulay and Green and Freeman and Gardiner. When America comes to note its classics there will unquestionably be among them *The Rise of American Civilization*.

H. C. ENGELBRECHT.

Children on a Friend-Ship

IT is always hard enough to find worthwhile children's reading, whatever the theme. But when it comes to the subject of world friendships, the usable literature is nearly non-existent. For that reason partly, but also because the stories are rattling good and interesting, few wide-awake parents will postpone longer than necessary the acquisition of *George Washington Lincoln Goes Around the World*, by Margaret Loring Thomas. Mrs. Thomas knows a lot about world peace and the ways to get it, and might easily have filled her book with—for children—didactic tommyrot. She has not done so. The story of how an American boy started on a tour of the world in a ship of friendship, picking up boys and girls from other countries as he went, grew out of a most happy conception; and it has been carried through in a way few children can resist. The customs of various nationalities are revealed in terms of delightful human interest, and the drawings (some in color) by the illustrious Willie Pogany are equally delightful. (Published by Thomas Nelson and Sons. Through The World Tomorrow Book Shop, \$1.50 postpaid.)

D. A.

¹ Published by the Macmillan Co. Through The World Tomorrow Book Shop, 2 vols., \$12.50.

The American Race Problem

THIS volume of seventeen chapters covering 434 pages, by Edward Byron Reuter, deals with every possible opinion regard to the so-called Negro Problem in the United States. It begins with a statement of the early history of the Negro with emphasis on his status during slavery as a basis of many expressions of his later development. Of his discussions of the debatable issues: population, assimilation, health, crime, delinquency, education—the most valuable sections are those giving data and statistics difficult to find in many books on race. In his analysis of some of the data and use of some of the statistics the reader experiences “high spots” and “low spots.” The section on Racial Differences is treated as fairly as possible in the light of actual data available; the accommodation and assimilation of the races are not so well done; Negro sex and family life is badly handled. Pessimism runs over into his discussion of Negro education in spite of the fair presentation of facts. The enthusiasm which is usual in current writings on the Negro in literature, art, and music is entirely lacking. Nothing new is added in the section on the Church and Religious Life. Delinquency and Crime are treated as fairly as is possible with so little honest data from which to work.

The book is worth reading. It makes a new approach. Groups interested in an unbiased and fearless study of race will read this book with the needed discrimination. (Published by Crowell Co. through The World Tomorrow Bookshop, \$2.75.)

JULIETTE A. DERRICOTTE.

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The Legacy of the Middle Ages. Edited by C. G. Crump and E. F. Jacob. New York: Oxford University Press, 1926. 5 x 6½. 533 pages. \$3.50. Three main divisions of the book are: things of the mind and spirit, law, and the fabric of society and government. Science has been left to a succeeding volume. Forty-two beautiful cuts. A book to own, study and enjoy.

Reality, by B. H. Streeter. New York: Macmillan, 1926. 5¼ x 8¼. 350 pages. \$2.50. One of the very ablest discussions of the relation between science and religion. Especially stimulating are the chapters on Creative Strife and the Defeat of Evil.

Five Weeks; the Surge of Public Opinion on the Eve of the Great War, by Jonathan French Scott. New York: John Day Co., 1927. 8½ x 5¾. 305 pages. \$2.50. A vivid record, filling a hitherto unmet need; for most writers have neglected the rôle of popular thought and emotion.

Mr. Fortune's Maggot, by Sylvia Townsend Warner. New York: The Viking Press, 1927. 4¾ x 7½. 241 pages. \$2. A “maggoty” tale of missionary Fortune and his only convert Lueli. And then the convert converts the converter.

Decadence, by Maxim Gorky. New York: McBride, 1927. 6 x 8½. 357 pages. \$2.50. The “bitter” novelist exhibits the disintegration of a Russian merchant family. The old sordidness and gloom still pervade his writing.

Foreign Rights and Interests in China, by W. W. Willoughby. Baltimore: Johns Hopkins Press, 1927. 6½ x 9½. 2 volumes. 1,153 pages. \$12. A revised edition brought down to 1926. An absolutely invaluable classic. No student of Chinese affairs can afford to ignore it.

Education for a Changing Civilization, by William Heard Kilpatrick. New York: Macmillan, 1926. 5 x 7¼. 136 pages. \$1. Rutgers Lectures around the ideas that our times are changing, that these changes make new demands on education and that our education must greatly change to meet the new situation.

Negro Labor in the United States, by Charles H. Wesley. New York: Vanguard Press, 1927. 4 x 7¼. 343 pages. 50c. A fundamental study, heavily documented, in a relatively neglected field. From slave labor to modern industry.

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For Group Discussion

These questions have been added to the information in this issue for those who are interested in challenging or testing the points of view represented by the contributors. Such interest can be largely enriched if a group can meet and discuss the points at which they differ in theory or practice with one another or with the convictions here presented. The Editors and Miss Loucks will welcome criticisms or suggestions as to the usefulness of the questions.

I. What evidence, from your experience, would lead you to agree or disagree with the statement: "During the last two generations marriage has been gradually changing from a social institution upheld by Church and State to a private personal relationship between man and wife"?

II. What do you consider to be the dangers that are incident to the present status of marriage? What are the possibilities?

III. Where do such economic factors as the loss of woman's productive power in the home, occupational differentiation, the decline of the birth rate, etc., affect the relationship of marriage from the standpoint of the man? the woman? the family as a whole? How can these factors wreck or increase the possibilities of success in marriage?

IV. Where does the choice of a mate make for success or failure in the relationship? What values do you see in conventional marriages? love matches? What patterns of earlier emotional training are likely to have to be forced at this point?

V. Where in present pre-marital relationships do you see hope for the sexual preparation that will mean mutuality in sex experience? Where the difficulties?

VI. What elements would you pick out as most likely to make of a personal relationship a marital slavery? a real partnership? Where, for example, does economic independence affect it? surrender of individuality? the idealization of one's mate? likeness or diversity of interests? permanence or impermanence of the relationship?

VII. Where in such alternatives for family readjustments as the companionate do you see any suggestions for the better working out of marriage?

VIII. What is meant in philosophy of life and its practical workings by such a statement as "Marriage is a tragic state of tension"; "Love is not merely an emotion but a method"?

IX. As you view all these factors, what do you feel to be the chance of success for marriage based primarily on a personal relation between two people?

X. What steps do you see as necessary for the achievement of whatever conclusion you have reached in the realm of the education of men and women before marriage? help in difficulties after marriage? removal of artificial sex stimulation before and after marriage? the decrease of materialistic values of marital success?

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CORRESPONDENCE

The Little Leaven

I HAVE just received THE WORLD TOMORROW for April and "I cannot refrain" from telling you how splendid an issue it is—as are for that matter all other issues—and how I enjoyed every page of it. And it made me feel sad. The better, the finer a liberal, humanitarian publication is the sadder it makes me feel. It may seem a paradox, but it isn't. For I know that our fine, humanitarian books and magazines reach but a handful of people, say, five, ten, fifty thousand, while the magazines that besot and befuddle the mind, that exalt war, that sow hate and prejudice, reach millions and millions. Hence my feeling of sadness. I wish I had a million dollars—I would give you a good part of it to help circulate your splendid publication. You and the New York Nation are doing fine work. The results may be painfully slow in showing themselves, yet we must go on and on and on. There is nothing else to do. With all good wishes.

Paris, France.

DR. WILLIAM J. ROBINSON.

Would or Should?

I WAS startled when I turned to page 227 of your May issue and read the caption: "A FUTURE WE WOULD LIKE." May I ask why, if your future is of such a sort that you have to steel yourself to like it, you take the trouble to like it at all? May we not hope that THE WORLD TOMORROW will be a little more careful of its shoulds and woulds?

Columbus, Ohio.

REGINALD STEVENS KIMBALL.

EDITOR'S NOTE: Our critic is right; we should. Not only that; we would if we could.

The Hillsdale Conference

The third annual summer conference of the F.C.S.O. meets from August 1 to 27 at Hillsdale, Mich. The topics for discussion, each for a week, are International Relations, Economic-Industrial Relations, Family Relations, Educational Method. Distinguished leaders from all parts of the country and various fields of thought will be present to lead the discussions. Registrations should be sent by July 15, if possible, to Amy Blanche Greene, Fellowship for a Christian Social Order, 347 Madison Avenue, New York City.

Peace Caravans

College students are sought for intensive peace campaigns in limited areas. The Friends Service Committee is equipping auto parties to rouse peace sentiment through speaking engagements before churches, schools, clubs, etc. Students ready to undertake this work will address the Peace Section of the American Friends Service Committee.

"Books Abroad"

The University of Oklahoma is the center of a new endeavor to acquaint Americans with the important books appearing abroad. A magazine is being issued called "Books Abroad." It is sent free of charge to all interested.

A Bible Conference

A Sharman Bible Study Camp will meet at Waldsheim, Eastsound, Wash., July 16-August 20. Dr. Sharman will discuss the life of Jesus from the synoptic gospels. Information from Elsie B. Heller, 401 Broadway, Tacoma, Wash.

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The Last Page

By Radio to The World Tomorrow

April 28

Here I am, out in the harbor, not far from the Statue of Liberty. Always a bit nervous about the Reds, I decided that discretion was the better part of health as soon as I began reading the headlines in the papers regarding May Day. You just can't tell what these radicals will do to those like me who have their one hundred per cent Americanism stamped on every feature. And the papers said it was going to be something terrible. Of course, I know they say it every year, and nothing happens. But it only takes one swing to hit a home run; and I thought a little sea air might not do me any harm. I have a delightful little motor boat, with room enough to sleep, and I may stay several days. This radio apparatus is even better at receiving than it is at sending, and I'm just having a fine time. I can't help thinking of you poor editors, having to stay behind where there are, to quote the *New York Times*, "EXTRA POLICEMEN READY FOR MAY DAY"; "RED PARADES TO BE HALTED"; "PATROLS WILL COMB WHOLE CITY TO CURB POSSIBLE VAN-ZETTI-SACCO OUTBREAKS." Well, folks, let me ask you: have you been combed this morning?

* * *

April 28, late afternoon

I'm beginning to wonder if my judgment was sound. I have just received a flash which says the Atlantic Fleet is New York bound, where they are to finish maneuvers to take place all along the coast. I understand the fleet is going to put under fire—imaginary, I suppose—districts and railroads along New England clear to Harrisburg and South New Jersey. Hanged if I know which is worse—facing dangerous radicals at home or getting mixed up in a sham battle out here. I listened in this noon on a code message which indicated a general "constructive bombing" of all nearby railroads. What the dickens is "constructive" bombing? I guess I've got the answer. Ordinarily, you don't make friends for bombs when you drop real ones. But when you sail through the air around New York dropping *imaginary* bombs, the people get to like 'em and call for more. The navy men have done better than Lincoln's thistle and flower story, for they plant a bomb and pull up a million suckers or so every day.

I turned a few handsprings and started the motor immediately when I picked up this one: "The Statue of Liberty will be used by the 'enemy' fleet's aircraft as a 'land fall' to direct the enemy guns on New York from over the horizon. The naval gunnery staff says that in event of war the Statue must be destroyed or adequate camouflage designed." Well, I'm on the move.

Somehow, it rings familiarly through my headphones. We've just had a war in which Liberty was either so well camouflaged that it couldn't be seen or else totally destroyed; and if it's going to happen again, even if merely in practice, I want to be in other parts when the little game is played. So long; more tomorrow.

* * *

April 29

I don't know what I could have done without that article on Signs and Signals you gave me as I was leaving, out of that Calcutta magazine. I've been amusing myself with it. There's a navy airplane overhead, circling round and round. I'll give it a sign—my right fist I am moving vigorously up and down, just as the article says to do. This means: *Move faster*. He saw me! he's flying low, straight at the launch. Quick, another signal.

Ah, I have it—the whistle. The article says: "Two long blasts." Can you hear them? They signal: *Fall out*. Good Heavens, I didn't mean that! What I should have signalled was "a succession of short blasts," signifying: *Scatter, proceed forward*. I'll have to show him I'm a loyal citizen. Ah, now I have it. "Both hands extended over the head with the palms outward," which means: *You have nothing to fear*. It's still coming closer. I can see two heads. I think they're laughing at something. They're dropping a—SPLASH!!! What a dirty trick—a sand bomb, and not ten feet from my gunwale. I'm soaked. Go on, you devils. I'll write to President Coolidge about this, see if I don't. Get this story in the paper, won't you, boys? I'll have to dry up—I mean, out—and send you more later.

* * *

April 29, late afternoon

For an hour—as the reporters would say—the greyhounds of the sea have been sliding past me, their long grey hulls grey against the greying waters. With my field glass, I can see Mayor Walker boarding the Seattle. He's shaking hands with Admiral Hughes. You have no idea how patriotic I begin to feel. If the Navy Department only knew it, it was worth their while sending the fleet this way. My pacifist principles are dropping off me like the waves in the wake of the launch. There's something about a procession of battleships, invincible, commanded by heroic navigators who never make a slip, that compels allegiance to our gallant defenders. . . . What's *that*? Over in the distance, between the Battery and Governor's Island, one of the big battleships seems to be in trouble. It's stuck in the mud! I see a sailor signalling. What is it—he's holding a staff horizontally over his head? I'll have to look it up. Oh, yes: according to the article on the Indian Volunteers, he is saying: *What we are looking for is in sight*. I wonder what he means? I know! He's looking straight at Battery Park and lower Manhattan, where huge crowds are gathered, waving their hands, their hats, their handkerchiefs, in frantic enthusiasm over the fleet, the *fleet*, the FLEET! Get a New Yorker patriotic enough, and he will almost waive his prerogatives. And that's going some—for a New Yorker.

* * *

April 29, still later

The Colorado, it was, which got stuck in the mud. I could make a joke on that, but the effort to win public support for preparedness, even if it takes sham battles to do it, is no joking matter. It is downright hard work. We would all get lukewarm and lower the bars to the nations waiting to spring at our throats if a battleship didn't come up the harbor and get stuck in the mud every now and then.

Didja hear that swushing sound? There's a destroyer bearing down on me like the dickens. Of course, they'll turn out of the way when they see my craft is named *Pax Vobiscum*. Hey, look out, there! Shove over, quick! Look OUT! You big boob, just when I was getting all sold on prepared— (Editor's note: At this point our radio operator reports hearing a crash, followed by three short blasts of a whistle, in series. One of the staff remembers that the foreign instructions for signalling which were handed Eccentricus by mistake gave as the meaning of such a signal, *Help, help, help!* Since that date, we have heard nothing to indicate whether the monthly writer of our Last Page was drowned or merely rescued and induced to join the navy to see the world. We hope—though not very hard—to have more information later.)

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